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"RATIONALIST" WEEKLY

FILE NO. AUM/6/APP/86.
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RATIONALIST. WEEKLY

FILE NO. AUM/6/APP/86.
- IN ARS/8/APP/85.

FILE NO: AUM 6 APP 86-

FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

1) Continuation from Vol. 30 No. 41

Monday 3-8-1970

to be Contd/-

FILE NO: AUM 6 APP 86.

FILE NO: ARS 8 APP 85

RATIONALIST PAPER

1) Continuation from Vol. 30 No. 41

Monday 3-8-1970

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SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.H.S. M.R.S.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal on the light of current possibilities.

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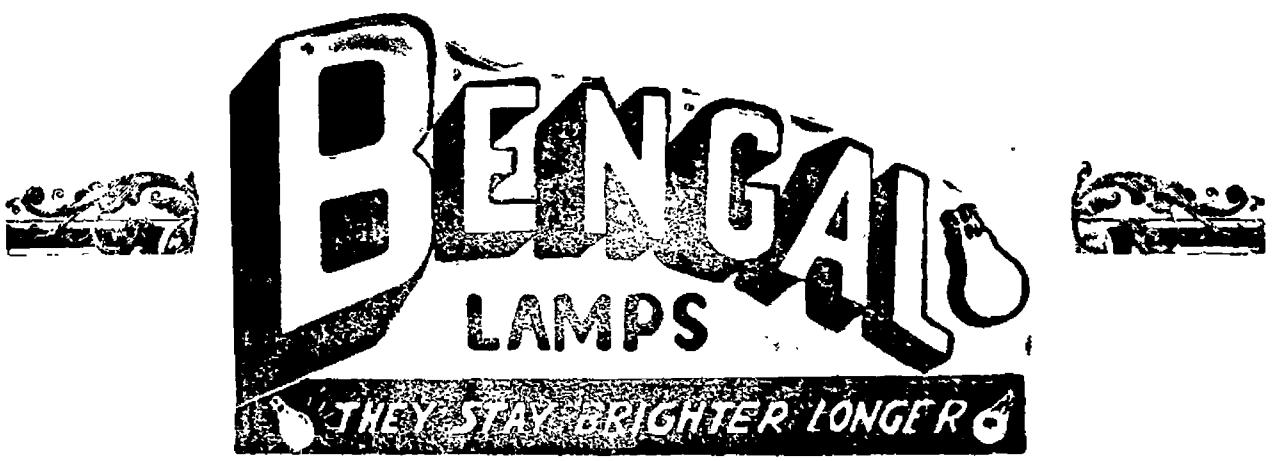

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MARXIST HEAVEN

A 14-yea-old girl from Hong Kong who was sickened by the sight of public executions in mainland China was jeered by villagers who treated the shootings as a joke.

The girl, just returned to Hong Kong from China, said she went to Shamchun, just over the border, with over 4000 children from Hong Lyng's Communist-run schools for a two-day indoctrination and study course,

But instead of returning with her friends, she was taken ill and stayed on with an aunt and uncle who live in Shamchun. She was still there when six prisoners were publicly executed outside the town. The populace was encouraged to gather and witness the shootings.

"I didn't like to see people shot," the girl said. "Because of this, my cousin, who took me to see the executions, said she did not want to be seen with me, and left me to go home alone in the rain."

Quoted by the "South China Morning Post," the girl went on to say that when she got home "they all jeered at me because of the way I behaved."

She recalled that it was known early in the morning that something was going to happen. Her cousins were given the morning off from school. There was a procession in the street and banners and a large red flag were paraded.

"My aunt wauted me to stay at home because of my illness, but I decided to go out with my cousin. We went to the top of a building," the girl said, "but couldn't see very well, and my cousin said she knew a better plaee.

We went to the East Wiud hotel—where we had stayed during our study course—and got up on to the roof. We could see out over the high ground where all the crowds were.

"There were two bodies on the ground and a man was taking photographs of them. I didn't realise they were people at first. They looked like sacks.

"Then we saw some soldiers pull another man along a track up the hill. He tried to stand up but they kept kicking him. They wouldn't let him walk on his own. He had a big placard around his neck, which got in his way.

"The soldiers forced him to kneel down near the two bodies and one of them shot him through the head from behind. The photographer took more photographs.

"I didn't want to look any more, I wished we had stayed in the other building where it was difficult to see. I held my cousin's hand all tbe time.

When I next dared look there were six bodies on the ground. A soldier turned them over on their backs and the onlookers formed in a long line and filed past. After that they began to go back to the village.

"My cousin scolded me because I was frightened, but I really didn't want to see people shot."

The girl added that, before they left the roof, they could see children throwing stones and mud at the bodies. Then an old man and some smaller children used rope to pull two of the bodies closer together and threw more stones.

* * *

So Commnnism, and Hitlerism, and barberism are the same thing with different names; and human Governments will ever remain inhuman! Ed.

THE PENCIL

(Continued from last issue)

In his laboratory he mixed graphite and clay into a pliable dough, shaped a duplicate of the Dutch pot and baked it in a kiln. Then he filled the pot with chunks of zinc and copper and put it into a melting furnace. The 1,980 degree heat reduced the metals to molten brass—but his pot remained unbroken. Finally he gave it, the supreme test in a fire of 3,780 degrees and still his crucible did not crack!

When the United States went to war with Mexico in 1846, Dixon's graphite crucible was used in iron and steel production. Orders poured in. To increase production he built a crucible factory in New Jersy. At one end of the plant was the crucible division, and at the other were the stove polish and pencil departments. When Joe reviewed the results of his first year, he found he had made 60,000 dollars profit on crucibles and had lost 5,000 dollars on pencils!

In 1349 Eberhard Faber, a descendant of a German pencil maker, established a company in New York. More competition came when the Eagle Pencil Company was formed. But business was slow for all three firms, and none prospered. The day of the lead pencil was yet to dawn.

That day came during the Civil War, when the need for a dry, clean, portable writing instrument became widespread. Soldiers wanted to write letters home, but quill pens and berry ink couldn't be carried in the field. Pencils were the answers!

Shortly thereafter, Joe Dixon evolved a machine which planed and grooved enough wood for 132 pencils per minute. Still the demand was almost impossible to fill. By 1872 Dixon pencil were flowing from the factory at the rate of 86,000 a day. Joe's dream of a five-cent writing stick was at last a reality!

Joseph Dixson died in 1869 at the age of 70, but the company he founded is today one of the world's largest manufacturers of pencils.

The writing stick Dixon struggled to produce is no doubt the most universally used of all our small utilitarian gadgets.

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Translated into English by Sri M. R. Sampathkumaran, M. A., Madras.

The Gita, the Bhagavad-Gita, the Divine Gita, is a perennial spring from which the parched traveller in the desert of human Samsara could slake his thirst and feel refreshed. What a Kohinoor among the world's literary compositions that luminous bouquet of seven hundred and odd rosy stanzas is! How many million weary human souls it has gladdened, lifted, inspired, ennobled by its multifaceted teachings ever since it was imbedded in a corner of that Himalaya of human compositions, "The Mahabharata", many thousands of years ago! Goethe coming to know of it, went into raptures over it! Sir Edwin Arnold coming to know it scoured the English language in order to present its magnificence to his countrymen in their own tongue! If Shakespeare had known it, what a greater dramatist he would have been, and what nobler subjects he would have chosen for his themes! Had Milton known it, would he have written such sombre pieces as "Paradise Lost" and "Samson Agonistes"? Did Christ know it? But no one can say what exactly Christ did know. Did Mohammad know it, and in consequence establish his crusading, warfaring, proselytising religion?

The Geeta, whether Vyaasa composed it, or that versatile "primitive" human phenomenon, Krishna, delivered it, is considered by all thinkers as the very Everest of human thought productions. It ranks with Vyaasa's "Vedanta Sutras" which form the steel-frame of Indian philosophy. It ranks with the "Upanishads" which seek to explore the truths of the phantasmagoria which we call the Universe. It ranks with the "Vedas" which the ancient, inspired, untainted, virgin men, men of sublime intellect, hauled from the Ether as Edison hauled lightning from the clouds, and have left to this nation as a legacy to be cherished and worn, as a diadem is worn by an Imperial Sovereign, a Victoria, a Kaiser, a Czar. The Gita is the bed-rock of Indian philosophy. It is a shining golden image set with gleaming precious gems of scintillating brilliance. It is a cocoon from which India's philosophical stalwarts have drawn out silken threads and woven webs which have illumined the minds and controlled the lives of millions of men and women.

Shankara, the Malayalam-mother-tongued magician from Kerala, evolved from the cocoon his system of Advaita Vedanta, expounding Phenomenal and Noumenal aspects of the Supreme, realisable in an intellectual Elysium. Ramanuja, the sedate Shastraic scholar from the heart of Tamilnad, evolved from the same cocoon a Divine Creator, Omnipotent, Omniscient, Omnipresent, Creator, Protector, Succourer, Saviour, Manipulator of Time and Space and Elements, Ageless, and Everlasting. We are told that "President Giri is 76, and hale and hearty". How old is your God, Mr. Giri? And how hale and hearty is He? But we know that Mr. Giri doesn't know If he is, not just a political huntsman calling himself a socialist, but an Advaitin like his predecessor

Dr. Radhakrishnan, he would say that God is unknowable, impersonal, unqualified Indescribable, unattainable!

Sage Ramanuja in the Geeta Bhashya asks, if God is not Creator, if He has no qualities, if He is unattainable, what is He? What is He to you? And what are you to Him? Why Tirupathi? Why Puri? Why Varanasi? Why Badri and Alakananda?

However there is Shankara's Bhashya on the Geeta, and there is Ramanuja's Geeta Bhashya. Born Advytins and born Vishistaadwytins, in two streams, have only been exponents and torch-bearers of their respective theories, and have not presumed to round the circle, or square the square. Sureshwaracharya, Appaiya Deekshita, Radhakrishnan, Kamakoti Swami, have not altered Advytism by a hair's breadth. Manavala Mamuni, Vedanta Deshika, Rangaramanuja, Anantarya have only fed the oil and trimmed the wick of Ramanuja's Vishishtadwytism. The cuckoo koos because it is born a cuckoo, The peacock shrills because it is born a peacock.

The book before us, "Geetha Bhashya" of Ramanuja, translated into English by Sri M. R. Sampathkumaran, of Madras, for the edification of so-called educated Indians of the present day, and the English-reading public in general, awakens pleasant memories in our mind.

58 years ago, in 1914, going to the Presidency College, Madras, for Sanskrit Honours, we came under Rao Bahadur M. Rangachariar as Professor of Sanskrit. It was his last year there. He had earned reputation as a Johnsonian or Victorian intellectual, a graduate in Science and an exponent of Ramanuja's philosophy. By 1914 he had become frail, sombre, unlively, not seeking any individual contact with his students, and not giving them any opening to be inspired by his intellectual calibre. He used to come to the College in a horse-drawn coach, slowly get up the steps and go to his room, come to the class when the bell rang, and read and translate Bhavabhooti's "Malati Madhava", and leave when the bell rang. He never addressed the students nor questioned them. Perhaps his intellectual achievments had left him denuded of the lighter graces of human relationship. His translation of Ramanuja's "Sri Bhashya" or commentary on the Vedanta Sutras of Vyaasa, was classic evidence of his Sanskrit and English scholarship. And his 3 volumes of public lectures on the Bhagavad Geeta raised him to top rank among Madras intellectuals, and rank with Rt. Honourable Srinivasa Sastry's Lectures on the Ramayana. In 1914 he was like the setting sun. When we returned to College in 1915 after the summer vacation, he had retired, and his place taken by Professor Kuppuswamy Sastry.

Sri M. R. Sampathkumaran, is Professor M. Rangacharya's son, and has proved himself a worthy son, "a chip of the old block" to use an English colloquial expression. He has been a prolific writer in English for over 30 years, and has now crowned his literary career, by bringing out this eminently valuable master-piece. Ramanuja's work on the Geeta is like a Taj Mahal among literary pieces. And reading it in the author's English translation is like seeing the Taj Mahal with the aid of the moonlight!

The book is of 600 pages, is priced Rs. 15/, and is published from 16, Sunkuwar Street, Madras 5.

Editor.

H. H. Mummadi Krishnaraja Wodayar Jayanti Celebration Committee

request your presence on the occasion of
the Celebration of the 176th Jayanti of
H. H. SRI MUMMADI KRISHNARAJA WODAYAR, G.C.S.I.
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SRI VEDARATNAM P. V. VENKATAKRISHNA BHAT
Principal, Maharaja's Sanskrit College, Mysore,
on Monday the 17th August, 1970, at 6 p.m.
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore.

G. R. JOSYER,
M.A. HONS., F.R.E.S., M.R.S.I.
Convenor.

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ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೧೭-೮-೧೯೭೦ ನೇ ಸೋಮವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ

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ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

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ವೇ|| ಬ್ರಹ್ಮಶ್ರೀ|| ವೇದರತ್ನಂ ಪಿ. ವಿ. ವೆಂಕಟಕೃಷ್ಣಭಟ್ಟರವರು

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ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,

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YADAVA DYNASTY
BY

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ನಾಸ್ತಿಕವಾದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A. B.L.,

"ದೇವನಿಲ್ಲ; ಲೋಕವ ಮರಣ, ವ್ಯಸನ, ಕಷ್ಟನಷ್ಟಗಳ ಮಧ್ಯೆ ದೇವರಿದ್ದಾನೆಂದು ನಂಬುವುದು ಎಂದಿಗೂ ಸಾಧ್ಯವಿಲ್ಲ" ಎಂದು ಅನೇಕ ನಾಸ್ತಿಕ ವಾದಿಗಳು ತರ್ಕ ವಿಜ್ಞಾನದ ಮೂಲಕ ಸ್ವಾರಸ್ಯವಾಗಿ ವಾದಿಸಿದ್ದಾರೆ. ಈ ವಾದಗಳನ್ನು ಭಾರತೀಯ ನೀಮಾಂತಿಗಳು ಅಂದರೆ ನಮ್ಮ ದೇಶದಲ್ಲಿ ಬಹಳ ಪುರಾತನ ಕಾಲದಿಂದಲೂ ಪ್ರಸಿದ್ಧಿಯನ್ನು ಪಡೆದಿರುವ ಉಪನಿಷತ್ತುಗಳು, ಭಗವದ್ಗೀತೆ ಮತ್ತು ಬ್ರಹ್ಮಸೂತ್ರ ಎಂಬ ಪ್ರಸ್ಥಾನತ್ರಯಿಯ ಉಪದೇಶಗಳನ್ನು ಆಧಾರವಾಗಿ ಇಟ್ಟುಕೊಂಡಿರುವ ಪಂಡಿತರು, ಅಂದರೆ ಶಿವಾದ್ವೈತ, ವಿಶಿಷ್ಟಾದ್ವೈತ, ದ್ವೈತ ಸಿದ್ಧಾಂತಗಳ ಆಚಾರ್ಯರುಗಳೂ ಮತ್ತು ಅವರ ಅನುಯಾಯಿಗಳೂ ಒಪ್ಪುವುದಿಲ್ಲ ಈ ನಾಸ್ತಿಕವಾದವನ್ನು ಇವರು ಒಪ್ಪದಿರಲು ಕಾರಣವೇನು ಎಂಬುದನ್ನು ಪ್ರಶ್ನೋತ್ತರಗಳ ಮೂಲಕವಾಗಿ ತಿಳಿಯಪಡಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತೇನೆ. ನಾಸ್ತಿಕನ ಸಂಶಯಗಳನ್ನು ಪ್ರಶ್ನೆಗಳಲ್ಲಿ ತಿಳಿಸಿ ಅವುಗಳಿಗೆ ವೇದಾಂತಿಯು ಹೇಳುವ ಉತ್ತರಗಳನ್ನು ವಿವರಿಸುತ್ತೇನೆ. ವಿದ್ಯಾರ್ಥಿಗಳು ಇವರಿಬ್ಬರ ವಾದಗಳಲ್ಲಿ ಕಂಡುಬರುವ ಬೇರೆ ಬೇರೆ ಅಭಿಪ್ರಾಯಗಳನ್ನು ತಿಳಿದು ಆಲೋಚಿಸಿ, ತಮ್ಮ ಸ್ವಂತ ತೀರ್ಮಾನಗಳನ್ನು ಮಾಡಿಕೊಳ್ಳಬೇಕು.

ನಾಸ್ತಿಕ: ದೇವರಿಗೆ ಜನ್ಮವನ್ನು ಕೊಟ್ಟರುವುದು ಕೇವಲ ಮಾನವನ ಕಲ್ಪನೆಯೇ ಹೊರತು ಬೇರೆ ಅಲ್ಲ; ಹಾಗೆಯೇ ಮಾನವನ ಕಲ್ಪನೆಯು ದೇವರಿಗೆ ಮರಣವನ್ನೂ ಉಂಟುಮಾಡಬಹುದಲ್ಲವೆ?

ವೇದಾಂತಿ;—ಜಗತ್ತು ನಿಶ್ಚಯವೆಂದು ನೀವು ನಂಬುತ್ತೀರಿ. ಜಗತ್ತಿಗಿಂತ ಅದಕ್ಕೆ ಕಾರಣವಾದ ದೇವರು "ಸತ್ಯದ ಸತ್ಯ" ಎಂಬುದೇ ನಮ್ಮ ವಾದ. ದೇವರಿಗೆ ನೀವು ಹೇಳುವ ಹಾಗೆ ಜನ್ಮವೂ ಇಲ್ಲ. ಮರಣವೂ ಇಲ್ಲ. ಒಬ್ಬನು "ದೇವರಿದ್ದಾನೆ" ಎಂದು ತೀರ್ಮಾನಿಸಿದರೆ ಆಗ ಅವನಿಗೆ ತನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ದೇವರ ಜನ್ಮವಾಗುತ್ತದೆ: ಅಷ್ಟೆ. ಹಾಗೆಯೇ ಇನ್ನೊಬ್ಬನು "ದೇವರಿಲ್ಲ" ಎಂದು ತೀರ್ಮಾನಿಸಿದರೆ ಆಗ ಅವನಿಗೆ ತನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ದೇವರ ಮರಣವಾಗುತ್ತದೆ. ಅಷ್ಟೆ. ಮಾನವರಾದ ನಾವು ದೇವರಿದ್ದಾನೆಯೆ ಇಲ್ಲವೇ? ಎಂಬ ವಿಷಯವನ್ನು ಮಾನವರಿಂದ ಪ್ರಚಾರವಾದ ಗ್ರಂಥಗಳಿಂದಲೂ, ಮಾನವ ಗುರುಗಳ ಉಪದೇಶದಿಂದಲೂ ಮಾತ್ರ ತಿಳಿಯಬೇಕಾಗುತ್ತದೆಯಲ್ಲವೇ? ಆದುದರಿಂದ ದೇವರಿದ್ದಾನೆಂದು ತೀರ್ಮಾನಿಸುವುದು ಅಥವಾ ದೇವರಿಲ್ಲವೆಂದು ತೀರ್ಮಾನಿಸುವುದೂ ಮಾನವನ ಕಲ್ಪನೆಗಳೇ ಹೌದು. ಆದರೆ ಸತ್ಯಸ್ವರೂಪನಾದ ದೇವರ ಇರುವಿಕೆಯೂ ಅಥವ ಇಲ್ಲದಿರುವಿಕೆಯೂ ಮಾನವನ ಕಲ್ಪನೆಗೆ ಒಳಪಟ್ಟಿಲ್ಲ: ಅದು ಮಹಾತ್ಮರ ಅನುಭವಕ್ಕೂ, ಪಂಡಿತರ ವಿಚಾರಕ್ಕೂ ಒಳಪಟ್ಟಿರುವುದು. ಪ್ರಾಣಿಗಳಲ್ಲಿಲ್ಲಾ ಮಾನವರು ಮಾತ್ರ ದೇವರಿದ್ದಾನೆಂದು ತೀರ್ಮಾನಿಸಿ ನಂಬಿ ಅವನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಲು ಸಾಧನೆಗಳನ್ನು ಕೈಗೊಂಡು ತಮಗೆ ಉಂಟಾದ ಅನುಭವಗಳನ್ನು ತಾವು ಪ್ರೀತಿಸುವ ಇತರ ಮಾನವರಿಗೆ ಉಪದೇಶ ಮಾಡುತ್ತಾರೆ. ಮಿಕ್ಕ ಪ್ರಾಣಿಗಳಿಗೆ ಈ ಕಾರ್ಯವು ಸಾಧ್ಯವಿಲ್ಲ. ಯಾವ ಮನುಷ್ಯನಾದರೂ ದೇವರಿಲ್ಲವೆಂದು ತೀರ್ಮಾನಿಸಿದ್ದರೆ ಅವನಿಗೆ ತನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ದೇವರ ಸಂಪರ್ಕದಿಂದ ಉಂಟಾಗುವ ಅನುಕೂಲ್ಯಗಳು ಸಿದ್ಧಿಸುವುದಿಲ್ಲ. ಅಷ್ಟೆ.

ನಾಸ್ತಿಕ:——ಮಾನವನು ತನ್ನ ಸುತ್ತಲ ಸನ್ನಿವೇಶದಿಂದ ಪ್ರಚೋದನೆಗೊಂಡು ತಾನು ಪೂಜಿಸುವ ದೇವರನ್ನು ನಿರೂಪಿಸುತ್ತಾನಲ್ಲವೆ. ಆದುದರಿಂದ ಪ್ರತಿಯೊಂದು ಜನಾಂಗವೂ ತಾನು ತಾನು ಸೃಜಿಸಿದ ದೇವರಿಗೆ ತನ್ನ ವಿಲಕ್ಷಣತೆ, ವೈಯಕ್ತಿಕತೆಗಳನ್ನು ತುಂಬುತ್ತದೆ. ಉದಾಹರಣೆಗಾಗಿ—ನೀಗ್ರೋಜನಗಳ ದೇವರಿಗೆ ಕರಿಯ ಮೈಬಣ್ಣ ಒರಟು ಗುಂಗುರು ಕೂದಲು; ಮಂಗೋಲಿಯನ್ನರ ಬುಡಕಟ್ಟಿನ ದೇವರಿಗೆ ಹಳದಿ ಮೈಬಣ್ಣ, ಬಾದಾಮಿಯಾಕಾರದ ಕಣ್ಣುಗಳು; ಉತ್ತರದ ಚಳಿ ಸೀಮೆಗಳ ದೇವರು ಉಣ್ಣೆಯ ಬಟ್ಟೆಗಳನ್ನು ಧರಿಸಿರುವನು. ದೇವರಿಗೆ ಮಾನವನಂತೆ ಅಂಗಾಂಗಗಳೂ ಇರುವುವು, ಇತ್ಯಾದಿ. ಆದುದರಿಂದ ಜನಾಂಗಗಳ ವಿವಿಧ ದೇವರುಗಳನ್ನು ಆಯಾ ಮುಖಂಡರು ಸೃಷ್ಟಿಸಿದ್ದಾರೆ; ಅಷ್ಟೆ. ಅವು ನಿಜವಾದ ದೇವರುಗಳಲ್ಲ.

ವೇದಾಂತಿ:—ಪ್ರತಿಯೊಂದು ಮತದಲ್ಲಿಯೂ ದೇವರನ್ನು ಜನರು ತಮ್ಮ ತಮ್ಮ ಬುದ್ಧಿಶಕ್ತಿಗಳಿಗನುಗುಣವಾಗಿ ನಾಲ್ಕೈದು ವಿಧವಾಗಿ ತಿಳಿಯುವರು—ಸಮಾಧಿ ಜ್ಞಾನದಲ್ಲಿ ಸಾಕ್ಷಾತ್ಕರಿಸಲ್ಪಡುವ ದೇವರು, ತರ್ಕಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಲ್ಪಡುವ ದೇವರು, ಜಗತ್ತಿನ ಕಟ್ಟಳೆಗಳನ್ನೂ ಮತ್ತು ಮಾನವ ಸಮಾಜದಲ್ಲಿ ಧರ್ಮವನ್ನೂ ನಡೆಸುವ ದೇವರು, ಪುರಾಣಗಳಲ್ಲಿ ವರ್ಣಿಸಲ್ಪಡುವ ದೇವರು ಎಂದು. ಈ ವಿಧವಾದ ದೇವರ ವಿಚಾರದ ಭಾವನೆಗಳಲ್ಲಿ ಮೊದಲ ಮೂರು ಭಾವನೆಗಳು ಬಹುಮಟ್ಟಿಗೆ ಎಲ್ಲಾ ಮತಗಳಲ್ಲಿಯೂ ಒಂದೇ ಆಗಿರುವುದು. ಆದರೆ ನಾಲ್ಕನೇ ಮತ್ತು ಐದನೇ ಭಾವನೆಗಳು ಮಾತ್ರ ಆಯಾ ಜನಾಂಗದ ವಿಲಕ್ಷಣತೆ ಮತ್ತು ವೈಯಕ್ತಿಕತೆಗಳನ್ನು ಪಡೆದಿರುವುವು. ಇದೇ ವಿಚಾರವನ್ನು ವೇದಾಂತವು ಇನ್ನೊಂದು ಕ್ರಮದಲ್ಲಿ ತಿಳಿಯಪಡಿಸಿರುವುದು. ಭಕ್ತರ ಮನಸ್ಸಿನ ಅಂತಸ್ತುಗಳ ಪ್ರಕಾರ ಅವರಿಗೆ ದೇವರ ಬೇರೆ ಬೇರೆ ಸ್ವರೂಪಗಳ ಅನುಭವಗಳುಂಟಾಗುತ್ತವೆ ಇವುಗಳನ್ನು ಸಾಮಾನ್ಯವಾಗಿ ಮನುಷ್ಯನ ವಾಙ್ಮನಸ್ಸುಗಳಿಗೆ ಗೋಚರವಾಗದ ಅವ್ಯಕ್ತರೂಪವೆಂದೂ, ವಿಶ್ವರೂಪವೆಂದೂ, ಪರರೂಪವೆಂದೂ, ವ್ಯೂಹಾದಿಗಳ ರೂಪವೆಂದೂ ವಿಂಗಡಿಸಿರುವರು. ಇವುಗಳಲ್ಲಿ ವಿಭವ ರೂಪವು ಒಂದು ಜನಾಂಗದಲ್ಲಿ ಜನ್ಮವೆತ್ತಿದ ಮಹಾತ್ಮರ ಅವತಾರಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟಿರುವುದರಿಂದ ಇದು ಆ ಜನಾಂಗದ ವೈಲಕ್ಷಣ್ಯ ಮತ್ತು ವ್ಯಕ್ತಿತ್ವವನ್ನು ಪಡೆಯಲೇಬೇಕು. ಮತ್ತು ಆಯಾಜನರು ಸಾಮೂಹಿಕವಾಗಿ ಸೇರಿ ಎಲ್ಲರೂ ತಮ್ಮ ದೇಹೇಂದ್ರಿಯ ಕಾರ್ಯಗಳ ಮೂಲಕವಾಗಿ ದೇವರನ್ನು ಪೂಜಿಸುವುದಕ್ಕಾಗಿ ದೇವರ ಅರ್ಚನಾ ರೂಪಕ್ಕೆ ಬೆಲೆ ಕೊಡಬೇಕಾಗಿರುವುದರಿಂದ ಆಯಾ ಜನಾಂಗದವರು ತಮ್ಮ ಸುತ್ತಲ ಸನ್ನಿವೇಶದಿಂದ ಪ್ರಯೋಜನಗೊಂಡು ತಮ್ಮ ದೇವರನ್ನು ನಿರೂಪಿಸಿಯೇ ತೀರಬೇಕು. ಇಷ್ಟೇ ಅಲ್ಲ. ಭಕ್ತರು ಧ್ಯಾನಮಾಡುವ ವೇಳೆಗಳಲ್ಲಿ ದೇವರು ಅವರ ಮನಸ್ಸಿನ ಸ್ವಭಾವ ಶಕ್ತಿಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ರೂಪಗಳನ್ನು ಧರಿಸಿಕೊಂಡು ಅವರ ಒಳಗಿನ ಮನಸ್ಸಿನಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷನಾಗುತ್ತಾನೆ. ಆ ರೂಪಗಳನ್ನೇ ಅವರು ಅರ್ಚಾ

ವಿಗ್ರಹಗಳನ್ನಾಗಿ ರೂಪಿಸಿ ಪೂಜಿಸುತ್ತಾರೆ. ಮತ್ತು ಅವರ ಶಿಷ್ಯರೂ ಅನುಯಾಯಿಗಳೂ ಕೂಡ ತಮ್ಮ ಗುರುಗಳು ಸಾಕ್ಷಾತ್ಕರಿಸಿಕೊಂಡ ದೇವರುಗಳ ರೂಪುಗಳನ್ನು ತಾವೂ ಸಾಕ್ಷಾತ್ಕರಿಸಿಕೊಳ್ಳುವುದಕ್ಕಾಗಿ ಅದೇ ಅರ್ಚಾವಿಗ್ರಹಗಳನ್ನು ನಂಬಿ ಪೂಜಿಸುತ್ತಾರೆ. ಆದುದರಿಂದ ದೇವರ ವಿಭವ ಮತ್ತು ಅರ್ಚಾರೂಪಗಳು ಆಯಾ ಜನಾಂಗದ ವಿಲಕ್ಷಣತೆ ಮತ್ತು ವೈಯಕ್ತಿಕತೆಗಳನ್ನು ಪಡೆದಿದೆಯೆಂದೂ ಮತ್ತು ಅವು ಶುತ್ತಲ ಸನ್ನಿವೇಶದ ಪ್ರಚೋದನೆಯಿಂದ ಕೂಡಿವೆಯೆಂದೂ ನಾವೂ ಒಪ್ಪುತ್ತೇವೆ. ಹೀಗಿರುವಾಗ ದೇವರಿಲ್ಲವೆಂದು ಈ ಕಾರಣದಿಂದ ತೀರ್ಮಾನಿಸುವುದಕ್ಕಾಗುವುದಿಲ್ಲ.

ನಾಸ್ತಿಕ:—ಮಾನವನು ತಾನು ನೋಡಿಲ್ಲದ, ಕೇಳಿಲ್ಲದ ವಿಷಯಗಳಿಗೆ ಸ್ವಲ್ಪವೂ ಸಂಬಂಧಿಸದ ಯಾವುದನ್ನೂ ಕಲ್ಪಿಸಲಾರ. ಆದುದರಿಂದ ದೇವರ ಸ್ವರೂಪ ಸ್ವಭಾವಗಳನ್ನು ತಾನು ತಿಳಿದಿರುವ ವಿಷಯ ಸ್ವರೂಪ ಸ್ವಭಾವಗಳನ್ನಾಗಿಯೇ ವಿವರಿಸುತ್ತಾನೆಯೇ ಹೊರತು, ಅವನು ಪ್ರತ್ಯಕ್ಷಿಸುವ ವಿಷಯಗಳಲ್ಲಿ ಇಲ್ಲದ ದೇವರಿಗೆ ತೂತ್ಯ ಇರುವ ಸ್ವರೂಪ ಸ್ವಭಾವಗಳನ್ನು ವರ್ಣಿಸುವುದಿಲ್ಲ; ಇದರಿಂದ ಮಾನವನು ವರ್ಣಿಸಿರುವ ದೇವರು ಅವನ ಊಹೆಗೆ ಸಂಬಂಧಪಟ್ಟದ್ದುದೇ ವಿನಹ ನಿಜವಾಗಿ ಇರುವ ದೇವರ ವರ್ಣನೆಯಲ್ಲವೆಂದು ಹೇಳಬೇಕಲ್ಲವೆ?

ವೇದಾಂತಿ:—ದೇವರನ್ನು ಶಾಸ್ತ್ರದಲ್ಲಿ ಎರಡು ವಿಧವಾಗಿ ವರ್ಣಿಸಿ ಇರುವರು. ಯೋಗ ಪ್ರತ್ಯಕ್ಷದಲ್ಲಿ ಅಥವಾ ಸಮಾಧಿ ಜ್ಞಾನದಲ್ಲಿ ಅನುಭವಿಸಿದ ಬ್ರಹ್ಮನನ್ನು ಎಲ್ಲ ಮನುಷ್ಯರಿಗೂ ತಿಳಿಯುಪಡಿಸಲು ಆಗುವುದಿಲ್ಲ. ಆದುದರಿಂದ ಉಪನಿಷತ್ತುಗಳು ದೇವರನ್ನು ವರ್ಣಿಸುವಾಗ "ನೇತಿ-ನೇತಿ" ಎಂದು ಒತ್ತಿ ಒತ್ತಿ ಹೇಳಿರುವುದಲ್ಲವೆ? ಕೆಳಗಿನ ಅರ್ಥಸಹಿತ ಕಂಠಪಾಠ ಮಾಡಿರಿ.

"ನವೈನದೇವಾಸುರ ಮರ್ತ್ಯತಿರ್ಯಙ್ ।
ಸಸ್ತ್ರೀನಸಂಡೋ ನಪುಮಾನ್ ನಜಂತುಃ ॥
ನಾಯಂಗುಣಃ ಕರ್ಮನಸನ್ನಜಾತಿರ್ ।
ನಿಷೇಧ ಶೇಷೋ ಜಯತಾದಶೇಷಃ ॥

ಇದರ ಅರ್ಥ, ಆ ಪರಮಾತ್ಮನು ದೇವತೆಗಳಾಗಲೀ, ದೈತ್ಯರಾಗಲೀ, ಮನುಷ್ಯರಾಗಲೀ, ತಿರ್ಯಕ್ಕುಗಳಾಗಲೀ, ಅಲ್ಲ; ಹೆಂಗಸು, ಗಂಡಸು, ನಪುಂಸಕ ಯಾವುದೂ ಅಲ್ಲ. ಅವನು ಗುಣಕರ್ಮಗಳಲ್ಲ; ಸತ್ತಲ್ಲ ಅಸತ್ತಲ್ಲ; ಎಲ್ಲ ಭಾವನೆಗಳನ್ನೂ ತಿರಸ್ಕರಿಸಿದ ಮೇಲೆ ತಾನೇತಾನಾಗಿ ಉಳಿಯುವ ಅಶೇಷವೆನಿಸುವ ವಸ್ತುವೇ ಅತನು. ಅಂತಹ ಬ್ರಹ್ಮವಸ್ತುವು ಜಯಿಸಲಿ!"

ಇದೇ ದೇವರನ್ನು ಅನುಮಾನ ಪ್ರಮಾಣದಿಂದಲೂ, ಜಗತ್ತಿಗೆ ಸಂಬಂಧಪಟ್ಟಹಾಗೆ ತಿಳಿಯಬೇಕಾಗುತ್ತದೆ- ಆಗ್ಯೆ ದೇವರ ಸ್ವರೂಪ ಗುಣಗಳನ್ನು ಜಗತ್ತಿನ ವಿಷಯ ಶಕ್ತಿಗಳಿಗೆ ಅನ್ವಯಿಸುವಹಾಗೆ ವಿವರಿಸಲೇಬೇಕಾಗುತ್ತದೆ. ಇಷ್ಟೇ ಅಲ್ಲ. ಭಕ್ತರಿಂದ ಸಾಕ್ಷಾತ್ಕರಿಸಲ್ಪಡುವ ದೇವರು ಭಕ್ತರ ಮನಸ್ಸಿನಲ್ಲಿರುವ ಭಾವನೆಗಳಿಗೆ ಅನುಗುಣವಾದ ರೂಪಗಳನ್ನು ಪಡೆದು ಅವನಿಗೆ ಸಾಕ್ಷಾತ್ಕಾರ ಕೊಡುತ್ತಾನೆ. ಆದುದರಿಂದ ಭಕ್ತರು ತಾವು ಸಾಕ್ಷಾತ್ಕರಿಸುವ ಭಗವಂತನನ್ನು ಆವರವರು ವಿವರಿಸುತ್ತಾರೆ; ಅಷ್ಟೇ. ಆವರು ಇನ್ನೇನು ಮಾಡಲಾದೀತು? ಆವರು ದೇವರನ್ನು "ಸರ್ವ ಶಕ್ತನು, ಅನಂತ ಕಾಲ ದೇಶಸ್ವರೂಪನು, ಸಹಸ್ರಾರು ಶಿರಸ್ಸುಗಳಿಂದ ಕೂಡಿದವನು, ಕ್ಷೀರಾಬ್ಧಿಯಲ್ಲಿ ಶಯನಿಸಿರುವವನು, ಆನಂದ ಸ್ವರೂಪನು ಎಂದು ಮೊದಲಾದ ಸಹಸ್ರನಾಮಗಳಲ್ಲಿ ಸೂಚಿಸಲ್ಪಟ್ಟಿರುವ ಗುಣಶಕ್ತಿಗಳನ್ನು ವರ್ಣಿಸಬೇಕೇ ಹೊರತು ಬೇರೆ ಮಾರ್ಗವೇ ಇಲ್ಲ. ಪ್ರತಿಯೊಂದು ಗುಣ ಅಥವಾ ಶಕ್ತಿಗೆ ಅನಂತತ್ವ, ಅಪರಿಮಿತತ್ವ ಎಂಬ ಪದಗಳನ್ನು ಸೇರಿಸಿದರೆ ದೇವರ ಗುಣಶಕ್ತಿಗಳನ್ನು ವರ್ಣಿಸಿದಹಾಗೆ ಆಗುತ್ತದೆ. ಭಗವಂತನ ಶಕ್ತಿಗುಣಗಳನ್ನು ನಾವು ಅನುಭವಿಸುವ ಜಗತ್ತಿನ ಶಕ್ತಿಗುಣಗಳಿಗೆ ಹೋಲಿಸಿ ವರ್ಣಿಸುವುದರಿಂದ ದೇವರಿಲ್ಲವೆಂದು ಹೇಗೆ ತೀರ್ಮಾನವಾಗುತ್ತದೆ? ಅನುಮಾನ ಪ್ರಮಾಣದಿಂದ ಸ್ಥಾಪಿಸಿದ ದೇವರನ್ನಾಗಲೀ ಅಥವಾ ಭಕ್ತರು ತಮ್ಮ ದಿವ್ಯ ಚಕ್ಷುಸ್ಸಿನಲ್ಲಿ ಸಾಕ್ಷಾತ್ಕರಿಸಿದ ದಿವ್ಯ ಮಂಗಳ ವಿಗ್ರಹಗಳನ್ನಾಗಲೀ ಮನುಷ್ಯರು ತಾವು ತಿಳಿದ ಹಾಗೆ ಅಥವಾ ಅನುಭವಿಸಿದಹಾಗೆ ಜಗತ್ತಿನ ವಿಚಾರದಲ್ಲಿ ಅವರಿಗೆ ಇರುವ ತಿಳುವಳಿಕೆಗಳಿಗೆ ಹೋಲಿಸಿ ಲೋಕದ ಜನರಿಗೆ ತಿಳಿಯಪಡಿಸಿದರೆ ಅದರಿಂದ ಭಾಧಕವೇನೂ ಇರುವುದಿಲ್ಲ. ಇದರಿಂದ ಎಲ್ಲರೂ ದೇವರ ಸ್ವರೂಪ ರೂಪ ಗುಣಗಳನ್ನು ಭಾವನೆಮಾಡಿ ಸ್ವಲ್ಪಮಟ್ಟಿಗೆ ತಿಳಿಯಲು ಅನುಕೂಲವಾಗುತ್ತದೆ.

ನಾಸ್ತಿಕ:—ಸುಖವನ್ನು ಅನುಭವಿಸಿ ಸುಖಾಪೇಕ್ಷಿಯಾದ ಮಾನವನು ದುಃಖದ ಸೋಂಕಿಲ್ಲದ ಸ್ವರ್ಗವನ್ನು ಸೃಜಿಸಿದ; ಜಗತ್ತಿನ ಕಷ್ಟನಷ್ಟಗಳಿಂದ ನೊಂದ ತನ್ನ ವಿರೋಧಿಗಳನ್ನು ಹೆದರಿಸುವುದಕ್ಕಾಗಿ ನರಕವನ್ನು ಸೃಜಿಸಿದ; ನಿದ್ರೆಯು ಅಲ್ಪಕಾಲದ ಮರಣ ಎಂದು ತಿಳಿದು ದೇವತೆಗಳು ನಿದ್ರೆಯೇ ಇಲ್ಲದವರೆಂದು ವರ್ಣಿಸಿ—ನಿಜವಾಗಿ ನರಕವೂ ಇಲ್ಲ; ಸ್ವರ್ಗವೂ ಇಲ್ಲ; ಪಿತೃಗಳ ಪ್ರೇತಗಳೂ ಇಲ್ಲ, ಮತ್ತು ದೇವತೆಗಳೂ ಇಲ್ಲವಷ್ಟೆ?

(ಮುಂದು ವರಿಯುವುದು.)

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The Rationalist

MEMORY

You keep forgetting things? Don't automatically put it down to age and hardening of the arteries. Every day most people forget about 25 per cent of whatever they have learnt mechanically.

Apparently it is natural for the brain to throw out a certain amount of information to "make room" for fresh material.

Memory, of course, plays a great role in thought processes and in their highest manifestation, creative activity — and people realised this a long time ago. The ancient Greeks are an example. In their mythology the mother of the nine muses, patron of the various arts and sciences, was Mnemosyne, goddess of memory.

Some scholars and artists have phenomenal memories.

The Russian painter Nikolai Ghe, for instance, described in the following words how he painted, with documentary precision, a picture of a room in one of the salons in the Petrodvorets (Peterhof) palace near presentday Leningrad: "I brought back home in my mind and memory the entire backgroud for my painting, 'Peter the First questioning Czarevich Alexei' at Peterhof, complete with its hearth and the cornicing, its four paintings of the Dutch school, its chairs, floor, and lighting. I was in that room only once, and intentionally so, in order not to spoil my first impression."

Then there was the nineteenth century Russian composer Mili Balakeve who from memory, after a single hearing of a work by Tchaikovsky, reproduced it exactly to Tchaikovsky two years later!

Sergi Racmaninov, the famous Russian pianist, was also in this class. Once the composer Sergei Taneyev, under whom Rachmaninov was then studying at the Conservatoire, thought he would play a joke on another composer, Alexander Glazunov, who came to his place to play his newly-written symphony. He concealed Rachmaniov in an adjoining room, and soon as Glazunnov finished playing, Taneyev asked the young pianist into the room, and seating him at the piano, had him play the symphony. He played it right through without a single mistake. Glazunov, of course, was amazed, because no one had heard the symphony before!

Leonard Euler, the great eighteenth century mathematician who lived in St. Petersburg, knew by heart all the squares, cubes and all powers to the sixth of the numbers from 2 to 100!

But although cases of such phenomenal memory are not unsual among scientists, most of them are nothing out of the ordinary in this respect, as a story told about Einstein shows.

Edison, the famous American inventor, compiled a questionnaire to help him choose his fellow-workers, questions concerning a wide range of sciences and engineering, and even including reference-book type of information such as the distance from New York to Chicago. Confronted later with this questionaire, Einstein, the author of the theory of relativity and the greatest 20th century physicist, could not answer a single question properly. Embarrassed he muttered: "It's all in the encyclopaedias and reference books, any way!"

So if you are going to display your creative abilities it is not essential to have

even a particularly good memory, and there is even evidence that super-retentive memory may be a hindrance. Such a case was that of "the man who forgot nothing", says Dr. Platonov. "He was so swamped by his recollections of details that he could never express a single original thought. He reproduced word for-word long newspaper articles which had been read to him days before, without understanding them. But he could never relate in his own words a simple children's story". This poor man ended his days in a mental hospital, a victim of Mnemosyne's too-generous gifts.

Most of us, however, have trouble of the opposite kind. Sclerosis undeniably does affect the memory, but even this can be remedied:—there is the old saying, "Repetition is the mother of learning". But bear in mind that information thoroughly thought-over and understood is retained, on average, 25 times more effectively than that which has been registered mechanically, through repetition only.

Dr. Platanov.

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FREUD

Sigmund Freud, lecturing at a university, said that man becomes sexually mature biologically several years before society sanctions marriage. At the end of the lecture a student held up his hand and said, "Professor Freud, you have told us about the problem, but you have not told us what to do about it."

Freud's answer was charecteristically terse, "Be abstinent—but under p otest."

TESLA

Electrical inventor Nikola Tesla was a brilliant mathematician who constantly looked for problems to solve. In a restaurant, he could not touch his soup until he had first calculated the amount of liquid in the bowl. He enjoyed eating a chunk of steak, but determining its cubic content was even more fun!

One night, when he was dining out, the waiter brought him a bowl of fruit salad. Each picce of fruit was of a different size and shape. Tesla's eyes lit up. Here were problems galore—a mathematician's delight. Fifteen minutes later, his pencil was still flying over his pad, covering it with mathematical symbols. The waiter approached and asked, "Is there something wrong with the fruit salad? You haven't touched it."

"Wrong? Of course not," replied Tesla, without looking up. "It couldn't be better!"

BADEN POWELL

Lady Baden-Powell, widow of the founder of the Boy Scouts and herself World Chief Guide, travels extensively. Between trips she spends hours at her typewriter. Most of her correspondence, she says, is with friends on behalf of scouting and guiding. "But," she adds, "I only write to my 2,000 personal friends!"

WODEHOUSE

The works of P. G. Wodehouse, playwright and author of the famous Jeeves books, may seem to be bits of fluff borne on the vagrant breeze, but it is not so. Each was based on some 400 pages of handwritten notes and 40 or 50 pages about the characters, all boiled down to two or three pages of scenario, before the actual writing began. In "Author! Author!" Wodehouse wrote: "When, in due course, Charon ferries me across the Styx and everyone is telling everyone else what a rotter I was, I hope at least one voice will be heard piping up, 'But he did take trouble!'"

STAMPS

Hans Bethe, 1667 Noble Prize-winning physicist, often buries himself in his stamp collection. He says of it: "It is an orderly hobby. And my album is the only place I know at the moment where the nations of the world stick together peaceably!"

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ನಾಸ್ತಿಕ ರವಾದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ವೇದಾಂತಿ:—ಮನುಷ್ಯನು ಕಾಲವಾದ ಮೇಲೆ ಅವನ ಜೀವಾತ್ಮನು ಸೂಕ್ಷ್ಮಶರೀರವಲ್ಲಿದ್ದು ಪರಲೋಕಾನುಭವಗಳನ್ನು ಪಡೆಯುತ್ತಾನೆಯೇ? ಅಥವಾ ಯಾವ ವಿಧವಾದ ಇರುವಿಕೆಯೂ ಇಲ್ಲದೆ ಅವನ ಶರೀರವು ಭಸ್ಮವಾದೊಡನೆಯೇ ಸಂಪೂರ್ಣವಾಗಿ ನಾಶವಾಗುತ್ತಾನೆಯೆ? ಎಂಬುದು ಜಟಿಲವಾದ ಪ್ರಶ್ನೆ. ಈ ಪ್ರಶ್ನೆಗೆ ಉತ್ತರವನ್ನು ತಿಳಿಯುವುದಕ್ಕಾಗಿ ವೇದಾಂತಿಯು "ನಾನು ಯಾರು?" ಎಂಬ ಪ್ರಶ್ನೆಯನ್ನು ಹಾಕಿಕೊಂಡು ತರ್ಕದ, ವಿಚಾರವ, ಅನುಭವಗಳ ಆಧಾರಗಳಿಂದ "ನಾನು ಸ್ಥೂಲಶರೀರಮಾತ್ರವಲ್ಲ, ಸಾಕ್ಷಿಸ್ವರೂಪನಾದ ಆತ್ಮನು" ಎಂಬ ತೀರ್ಮಾನಕ್ಕೆ ಬಂದಿರುವನು. ವ್ಯಕ್ತಿಯು ಸತ್ತಮೇಲೆ ಸಂಪೂರ್ಣವಾಗಿ ನಾಶವಾಗುತ್ತಾನೆ ಎಂಬುದು ನಿಶ್ಚಯವಾದರೆ ಅವನಿಗೆ ಆಗ ಸ್ವರ್ಗನರಕಾದಿ ಅನುಭವಗಳು ಇರುವುದಿಲ್ಲ, ಮತ್ತು ಸೂಕ್ಷ್ಮಶರೀರದಿಂದ ಕೂಡಿದ ಪಿತೃಗಳೂ ದೇವತೆಗಳೂ ಇಲ್ಲವೆಂದೇ ಹೇಳಬೇಕಾಗುತ್ತದೆ. ಆದರೆ ಭಾರತೀಯ, ಬೌದ್ಧ, ಜೈನ, ಸಾಂಖ್ಯ, ಯೋಗ, ನ್ಯಾಯ, ವೈಶೇಷಿಕ, ಪೂರ್ವ ವಿಮಾಂಸ, ಉತ್ತರ ವಿಮಾಂಸ ದಾರ್ಶನಿಕರೂ ಅನೇಕ ಕಾರಣಗಳನ್ನು ವಿವರಿಸಿ ವ್ಯಕ್ತಿಯು ಕಾಲವಾದಮೇಲೆ ಸೂಕ್ಷ್ಮಶರೀರದ ಮೂಲಕ ಹೊಸರೂಪವನ್ನು ತಾಳಿ ವಿವಿಧ ಪರಲೋಕಾದಿಅನುಭವಗಳನ್ನು ಪಡೆಯುವನೆಂದು ತೀರ್ಮಾನಿಸಿದ್ದಾರೆ. ಈ ತೀರ್ಮಾನವನ್ನು ಒಪ್ಪುವರೆಲ್ಲರೂ ಸ್ವರ್ಗನರಕಾದಿ ಪರಲೋಕಾನುಭವಗಳನ್ನು ಮತ್ತು ದೇವತೆಗಳ ಇರುವಿಕೆಯನ್ನೂ ನಂಬುವುದರಲ್ಲಿ ಆಶ್ಚರ್ಯವೇನೂ ಇಲ್ಲ. ಕೋಟ್ಯಾನುಕೋಟಿ ಜೀವಿಗಳು ಕಾಲವಾದಮೇಲೆ ಸೂಕ್ಷ್ಮಶರೀರದಲ್ಲಿ ಇರುವುದಾದರೆ ಅವರು ಎಲ್ಲಿರಬೇಕು? ನಮ್ಮ ಪ್ರತ್ಯಕ್ಷಕ್ಕೆ ಗೋಚರವಾಗದ ಪರಲೋಕಗಳಲ್ಲಿ ಅಲ್ಲವೆ? ಹೀಗೆ ಪ್ರೇತಗಳಾಗಿರುವವರಲ್ಲಿ ಉತ್ತಮವರ್ಗಕ್ಕೆ ಸೇರಿದವರನ್ನು ದೇವತೆಗಳೆಂದು ಏತಕ್ಕೆ ಕರೆಯಬಾರದು? ಯಾವ ಆಧಾರದಿಂದ ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಜ್ಞನು ಸತ್ತವನು ಸಂಪೂರ್ಣವಾಗಿ ನಾಶವಾಗುತ್ತಾನೆಂದೂ, ಸೂಕ್ಷ್ಮಶರೀರಗಳ ಮೂಲಕ ಪರಲೋಕಾನುಭವಗಳನ್ನು ಪಡೆಯುವುದೇ ಇಲ್ಲವೆಂದೂ ಮತ್ತು ಅದೃಶ್ಯರಾದ ಪ್ರೇತರುಗಳೂ ದೇವತೆಗಳೂ ಇಲ್ಲವೆಂದೂ ಹೇಳಬಲ್ಲನು? ಅವನು "ನನಗೆ ತಿಳಿಯದುದನ್ನು ನಾನು ನಂಬುವುದಿಲ್ಲ" ಎಂದು ಹೇಳಬಹುದೇ ಹೊರತು, ಅವು ಇಲ್ಲವೇ ಇಲ್ಲವೆಂದು ಸಾಧಿಸುವುದು ನ್ಯಾಯವೆ? ಇರುವೆಗಳಿಗೆ ಅವು ಇರುವ ಸ್ಥಳಗಳಲ್ಲಿಯೇ ವಾಸಮಾಡುವ ಮನುಷ್ಯಪ್ರಪಂಚದ ತಿಳುವಳಿಕೆಯೇ ಇಲ್ಲದಿರುವುದರಿಂದ ಅವು ಮನುಷ್ಯ ಪ್ರಪಂಚವೇ ಇಲ್ಲವೆಂದು ಹೇಳಬಹುದೆ? ಹೀಗೆಯೇ ಪರಲೋಕಾನುಭವಗಳನ್ನು ಪಡೆಯಲಾರದ ಮಾನವನು ಪರಲೋಕಗಳೇ ಇಲ್ಲವೆಂದು ಸಾಧಿಸುವುದು ಹುಟವಾರಿತನವಲ್ಲವೆ? ಬೇಕಾದರೆ ಅವನು "ಪರಲೋಕಗಳೂ, ದೇವತೆಗಳೂ ನನಗೆ ಗೊತ್ತಿಲ್ಲ: ಆದುದರಿಂದ ಅವನ್ನು ನಾನು ನಂಬುವುದಿಲ್ಲ" ಎಂದು ಧಾರಾಳವಾಗಿ ಹೇಳಬಹುದು. ದಾರ್ಶನಿಕರವಾದಗಳನ್ನು ನಂಬ ಮತ್ತು ಪರಲೋಕಾನುಭವಗಳನ್ನು ಅನುಭವಿಸಿರುವ ಮಹಾತ್ಮರ ವಾಕ್ಯಗಳಿಗೆ ಬೆಲೆಯನ್ನು ಕೊಡುವ ಮಾನವರು ಪರಲೋಕಗಳಲ್ಲಿಯೂ ದೇವತೆಗಳಲ್ಲಿಯೂ ನಂಬಿಕೆಯನ್ನು ಇಟ್ಟು ಧರ್ಮಮಾರ್ಗವನ್ನು ಅವಲಂಬಿಸಿದರೆ ಅದಕ್ಕೆ ನಾಸ್ತಿಕನು ಏಕೆ ಅಸೂಯೆ ಪಡಬೇಕು? ಏಕೆ ಅವರೊಡನೆ ಜಗಳವಾಡಬೇಕು?

ನಾಸ್ತಿಕ:—ಬೇರೆ ಬೇರೆ ಮತಗಳಲ್ಲಿ ಮನುಷ್ಯರು ವಿಧ ವಿಧ ಪದಾರ್ಥಗಳನ್ನು ದೇವರೆಂದು ಆರಾಧಿಸುತ್ತಾರೆಯಲ್ಲವೆ? ವೇದಗಳಲ್ಲಿ ಬೆಂಕಿ, ಗಾಳಿ, ಗುಡುಗು, ಮೊದಲಾದುವುಗಳ ಪೂಜೆಗಳನ್ನು ವಿಧಿಸಿದೆ. ಹಿಂದೂಗಳಲ್ಲಿ ನಾಗರಪೂಜೆ, ಆನೆಪೂಜೆಗಳು ನಡೆಯುತ್ತವೆ. ಕಾಡುಜನರು ಘಂಟೆ, ಬೆಳ್ಳಿತಟ್ಟೆ, ಇಸ್ಪೀಟ್ ರಾಜ ಮೊದಲಾದ ಸಾಮಾನುಗಳನ್ನು ಪೂಜಿಸುತ್ತಾರೆ, ಯಹೂದ್ಯರೂ, ಕ್ರೈಸ್ತರೂ, ಸಯಾಂ, ಜಾವಾ ಜನರೂ ಬೇರೆ ಬೇರೆ ಪದಾರ್ಥಗಳನ್ನೂ ದೇವರೆಂದು ಪೂಜಿಸುವರು. ಈ ಪದಾರ್ಥಗಳೆಲ್ಲವೂ ಎಂದಿಗಾದರೂ ದೇವರಾಗುತ್ತವೆಯೆ? ಈ ಪೂಜೆಗಳು ಮೌಢ್ಯದಿಂದ ಕೂಡಿವೆಯಲ್ಲವೆ?

ವೇದಾಂತಿ:—ಕಾಡು ಜನರು, ಯಹೂದ್ಯರು, ಕ್ರೈಸ್ತರು, ಸಯಾಂ ಜನರು ಇವರು ಮಾಡುವ ಪೂಜೆಗಳು ನನಗೆ ಗೊತ್ತಿಲ್ಲ. ಆದರೆ ಸನಾತನ ಧರ್ಮಾವಲಂಬಿಗಳಾದ ನಮ್ಮಲ್ಲಿ ಪರಂಪರೆಯಿಂದ ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ಬಂದಿರುವ ಉತ್ತಮ ದರ್ಜೆಯ ಪೂಜಾಕ್ರಮಗಳ ತತ್ವವನ್ನು ಮಾತ್ರ ನಾವು ಇಲ್ಲಿ ವಿಚಾರಮಾಡುತ್ತೇವೆ. ವೇದಾಂತಿಗಳು ಪ್ರತಿಯೊಂದು ಪದಾರ್ಥದಲ್ಲಿಯೂ ದೇವರು ಅಂತರ್ಯಾಮಿಯಾಗಿ ಇದ್ದಾನೆಂದೂ, ಪ್ರತಿಯೊಂದು ಪದಾರ್ಥದ ಹೊರಗಿನಸ್ವರೂಪ, ರೂಪ, ಗಾತ್ರ, ಶೀತೋಷ್ಣಾದಿಗಳು ಅವನ ಶರೀರವೆಂದೂ, ಆ ಒಟ್ಟು ಪದಾರ್ಥವು ದೇವರ ವಿಶಿಷ್ಟ ಸ್ವರೂಪವೆಂದೂ ಮತ್ತು ಆ ಪದಾರ್ಥದ ತಿರುಳು ಬ್ರಹ್ಮನೆಂದೂ ತಿಳಿದಿದ್ದಾರೆ. ಇದರ ಅರ್ಥ ಕಾನು ಪುರುಷಾರ್ಥಗಳಲ್ಲಿ ಮಾತ್ರ ಆಸಕ್ತನಾಗಿರುವ ಪುರುಷನು ಪದಾರ್ಥವನ್ನು ತನಗೆ ಇಂದ್ರಿಯಸುಖವನ್ನುಂಟುಮಾಡುವ ಅಥವಾ ನೋವುಗಳನ್ನುಂಟುಮಾಡುವ ಪ್ರತ್ಯೇಕ ಪದಾರ್ಥಗಳನ್ನಾಗಿ ಮಾತ್ರ ತಿಳಿದಿರುವನು. ಆದ್ದೆ ಆದರೆ ಜ್ಞಾನಿಯು ಅದೇ ಪದಾರ್ಥದಲ್ಲಿ ಬ್ರಹ್ಮನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಲು ಪ್ರಯತ್ನಿಸುವನು. ಮತ್ತು ಭಕ್ತನು ಪ್ರತಿಯೊಂದು ಪದಾರ್ಥವನ್ನು ಭಗವಂತನ ವಿಶಿಷ್ಟ ಸ್ವರೂಪವೆಂದು ತಿಳಿದು ಅದರಲ್ಲಿ ದೇವರು ಅಂತರ್ಯಾಮಿಯಾಗಿದ್ದಾನೆಂದು ಸ್ಮರಿಸುತ್ತಾ ಆ ಪದಾರ್ಥವನ್ನು ಪೂಜಿಸುತ್ತಾನೆ. ನಾವು ದೇವರನ್ನು ಪೂಜಿಸಬೇಕಾದರೆ, ನಮಗೂ ಭಗವಂತನಿಗೂ ಸಂಬಂಧವಿರಬೇಕಲ್ಲವೆ? ವಾಙ್ಮನಸಿಗೆ ಅಗೋಚರನಾದ ದೇವರ ಸ್ವರೂಪವನ್ನು ಯಾರಾದರೂ ಪೂಜಿಸುದಕ್ಕಾಗುತ್ತದೆಯೆ? ಇಲ್ಲ. ಪೂಜಿಸಬೇಕಾದರೆ ಅರ್ಚಾ ಸ್ವರೂಪವನ್ನೇ ಅಥವಾ ಮನುಷ್ಯಾದಿ ರೂಪಗಳಲ್ಲಿರುವ ವಿಭವ ಸ್ವರೂಪವನ್ನೇ ಪೂಜಿಸಬೇಕಲ್ಲವೆ? ವಿವೇಕದಿಂದ ನಿರೀಕ್ಷಿಸಿದರೆ ಪ್ರತಿಯೊಂದು ಪದಾರ್ಥವೂ ನಿಜವಾಗಿ ಅರ್ಚಾ ಸ್ವರೂಪವೇ ಅಲ್ಲವೆ? ಹೀಗಿರುವಲ್ಲಿ ನೂರಾರು ವರ್ಷಗಳಿಂದಲೂ ಸಂಪ್ರದಾಯ ಸಂಪರೆಯಾಗಿ ಮಹಾತ್ಮರುಗಳಿಂದ ಪೂಜಿಸಲ್ಪಟ್ಟು ಹಲವು ಅರ್ಚಾರೂಪದ ಪದಾರ್ಥಗಳಲ್ಲಿ, ಭಕ್ತರು ದೇವರ ಇರುವಿಕೆಯನ್ನು ಭಾವಿಸಿ, ಸ್ಮರಿಸಿ ಮತ್ತು ಧ್ಯಾನಮಾಡಿ ಅವುಗಳನ್ನು ಶ್ರದ್ಧೆಯಿಂದ ಸ್ತೋತ್ರ ಕೈಂಕರ್ಯಗಳ ಮೂಲಕ ಪೂಜಿಸಿ ತಮ್ಮ ಇಷ್ಟಾರ್ಥಗಳನ್ನು ಹೊಂದಲು ಯತ್ನಿಸಿದರೆ ಅದಕ್ಕಾಗಿ ನಾವು ಅಗ್ರಹಪಡಕೂಡದು. ಮತ್ತು ಅವರು ಹೀಗೆ ಪೂಜೆಮಾಡುವುದರಿಂದ ದೇವರಿಲ್ಲವೆಂದು ಹೇಗೆ ಸಿದ್ಧವಾಗುವುದು?

(To be Continued).

JAPAN

The coming superpower is not China but Japan, which, by later this century or early next one, will possess the largest gross national product in the world. Such is the considered opinion of Herman Kahn, Director of the Hudson Institute, in his forthcoming book, "The Emerging Japanese Super State: Challenge and Response".

After several visits and a study of Japan's prospects as a nation, Kahn concludes that in less than two generations it will have the greatest gross national product. He forecasts that by the end of this year Japan will pass the Soviet Union in per capita output and that by 2000 A.D. it will overtake the most advanced Western countries.

Right now, Kahn points out, Japan's g.n.p. is constantly growing at a rate twice that of the United States. He sees as a natural Japanese "hinterland" the 200 to 300 million people of non-comnunist Pacific Asia much of whose population the Japanese "will simply incorporate, by one device or another, into their economic superstate, even while not moving them geographically."

Kahn also thinks that Japan "is not unlikely eventually to strive to become a military superpower as well." He suspects the rise of Japan may prove comparable on the global scene to that of Prussia on the European scene a century ago. He says: "I would predict that in a relatively short period of time during the early and mid-70's we may find a number of crucial changes occurring in Japanese attitudes toward defence of the home islands (including nuclear weapons), in foreign policy, in self-image and in national and international expectations."

Kahn believes the special structure of Japanese society, with what we might call an extraordinary team spirit, permits maximum application of the national talents, "Japan is very rich in the resources that count most—the right kind of people."

In applying to Japan the techniques of new analitical methods, Kahn stresses industrial production and military potential. He writes: "In recent years the Japanese have tended to save and invest about one-third or more of their gross national product. This is the highest rate in the world except for Kuwait's, which is technically higher—but that is a very special case indeed. Thus the Japanese to-day save proportionately about one and a half to three times as much as the European and North American nations do."

If, one recalls Tokyo's World War II dream of a greater East Asia co-prosperity sphere it is fascinating to contemplate the likelihood that such ambitions may now be exceeded by non-military means. Kahn concludes: "It is a reasonable estimate that economically the Japanese to-day draw more from non-communist Pacific Asia (or NOCPA for short) than they could have reasonably expected to gain from the success of the old Japanese war goal of establishing a Japanese-dominated co-prosperity sphere. In particular Australia almost certainly will supply—if it does not already—more raw materials than Japan could have expected from a puppet China."

Kahn's profession of futurology deals more with capabilities than intentions He writes: "On the technological level, just because of their nuclear electrical power industry alone the Japanese will be able, by 1975 or so, to produce several thousands of small nuclear weapons a year!"

H. H. KRISHNARAJA WADIYAR III

The 176th Jayanti of H. H. Maharaja Mummadi Krishnaraja Wadiyar was celebrated on 17-8-1970 in the Co-operators' Hall in Mysore. With festoons outside and decorations inside, the Hall was filled with a large gathering of citizens, young and old. On a decorated pedestal the full sized portrait of the great Ruler stood adorned. Brahmasri Vedaratnam Venkatakrishna Bhatru, Principal of Maharaja's Sanskrit College, presided.

The function began with invocation by Kumaries M. R. Gita and K S. Swarna. Welcoming the Chairman and the large audience Sri G. R Josyer, President and Convenor of the Jayanti Committee, traced the birth of Mysore State from 1399, when Yaduraya came and inaugurated it and he and his successors slowly went on making conquests and adding territories. The Vijayanagar kings had a Viceroy at Srirangapatna. About 1600 Raja Wadiyar of Mysore ousted him, and made it his capital. Kanteerava Narasaraja Wadiyar and Chikkadevaraja Wadiyar consolidated and expanded the State. About 1750 Hyder Ali took service under the Maharaja, and gradually became all-powerful. His son was Tippu Sultan. The Royal family procured the support of the British, and Tippu Sultan was defeated in 1799, and 5 year old Mummadi Krishnaraja Wadiyar was installed as Maharaja of Mysore. The city of Mysore took birth and developed under him. He was an ideal Hindu Ruler, and his efforts were responsible for the dynasty continuing even today. His memory deserved to be cherished for a long time.

The audience was entertained to a variety programme of music, dance, recitation &c, by Kumaries A. Usha, Gowrishankaramba, Sowbhagyalakshmi, Saroja Bai, Ramamani, pannaga, Veena, Kanakavalli, N. Usha, Prabha, Vijayakumari, Padma, Pannaga, Godavari, Sarasvati, and Vijaya, and by Miss Nazeem and Miss Taj.

Rising amidst cheers the Chairman spoke as follows.

ಸನ್ಮಾನ್ಯರಾದ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರೆ, ಸಭಾಸದರಾದ ಮಹಿಳೆಯರೆ ಮತ್ತು ಮಹಾನೀಯರೆ,

ಈ ದಿನ ಮಹಾಮಹಿಮರೂ ದಿಗಂತವಿಶ್ರಾಂತ ಕೀರ್ತಿಶಾಲಿಗಳೂ ಉದಾರ ಚರಿತರೂ ಪಂಡಿತಮಂಡಲಿಗೆ ಆಶ್ರಯದಾತರೂ ಆಗಿದ್ದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಭೂಪಾಲಕರ ಜಯಂತಿಯ ಸುದಿನವಾಗಿರುತ್ತೆ. ಯಶಃಕಾಯರಾದ ಮಹಾಪ್ರಭುಗಳು ಬಾಲ್ಯದಲ್ಲಿಯೇ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಮಹಾಮಾತೃಶ್ರೀ ಮಹಾರಾಣೀ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಮಾರ್ಗದರ್ಶನದಿಂದಲೂ, ಅನುಭವ ಶಿರೋಮಣಿಗಳೂ, ರಾಜನೀತಿವಿಶಾರದರೂ, ದೈವಬ್ರಾಹ್ಮಣಭಕ್ತರೂ ಆದ ದಿವಾನ್ ಪೂರ್ಣಯ್ಯನವರ ಸಂಪೂರ್ಣ ಸಹಕಾರದಿಂದಲೂ ಅಳ್ವಿಕೆಯನ್ನು ನಡೆಸಿ ದುರದೃಷ್ಟವಶಾತ್ ಕೆಲವು ವಿಶ್ವಾಸಘಾತುಕರ ಒಳಸಂಚಿನಿಂದ ರಾಜ್ಯವಂಚಿತರಾಗಿ, ದೈವಕೃಪೆಯಿಂದಲೂ ದೃಢ ನಿರ್ಧಾರದಿಂದಲೂ ಪುನಃ ರಾಜ್ಯವನ್ನು ಹೊಂದಿ ವಾನಪ್ರಸ್ಥಾಶ್ರಮ ಜೀವನವನ್ನು ನಡೆಸಿ ಕೀರ್ತಿಭಾಜನರಾದರು. ಸಾಮಾನ್ಯವಾಗಿ ಲೋಕದಲ್ಲಿ ಸತ್ಪುರುಷರಿಗೇ ಕಷ್ಟಪರಂಪರೆ ಬರುವುದು. ಅದರೆ ಅವರು "ಧಯಕೃದ್ಧಯನಾಶನಃ" ಎಂಬುದಾಗಿ ಹೇಳಿರುವಂತೆ ದೇವರಲ್ಲಿ ಅನನ್ಯಭಕ್ತಿಯುಳ್ಳವರಾಗಿದ್ದು ಕಷ್ಟಗಳನ್ನು ಜಯಿಸುತ್ತಾರೆ. ಅಂಥ ಮಹಾತ್ಮರಲ್ಲಿ ಒಬ್ಬರು ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರು. ವೇದ ಶಾಸ್ತ್ರಜ್ಞರಾದ ಪಂಡಿತರಲ್ಲಿ ಪೂಜ್ಯಭಾವನೆಯೂ ಬಡವರಲ್ಲಿ ಅನನ್ಯಭಕ್ತಿಯೂ ಮಹಾಸ್ವಾಮಿಯವರಲ್ಲಿ ಸಹಜಗುಣಗಳಾಗಿದ್ದವು.

ರಾಜಧರ್ಮಪ್ರಕರಣದಲ್ಲಿ ಆಚಾರ್ಯರಾದ ಭಗವಾನ್ ಆಶ್ವಲಾಯನರು ಬರೆದಿರುವಂತೆ.

"ಅಷ್ಟಾನಾಂಲೋಕಪಾಲಾನಾಂ ಅಂಶಭೂತೊ ಮಹೀಪತಿಃ ।
ಮಹೈಶ್ವರ್ಯಮಹಾಭೋಗೆ ಶತ್ರೂಣಾಂಚಪರಾಜಯೆ ॥
ಮಹಾಶ್ರಿಯಾಮಹಾರಾಜಾ ಮಹೇಂದ್ರತ್ವೇನರಾಜತೆ ।
ರಾಜಾಚಾಧರ್ಮವೃತ್ತೇಷುದಹತ್ಯಗ್ನಿವದುಲ್ಬಣಃ ॥
ಯುಷ್ಮನದ್ದಂಡಯತ್ಯೇತಾ ಅಪರಾನನ್ಸುರೂಪತಃ ।

ಧನಂಹರತಿರಕ್ಷೋವತ್ ಅಸಾಧೂನಾಂ ಮಹೀಪತಿಃ ||
ನ್ಯಾಯುವೃತ್ತೇಷು ಧರ್ಮಾತ್ಮಾ ಪ್ರಸೀದತಿ ಜಲೇಶವತ್ ।
ವಾಯುವದ್ಧ್ವಂಸನೇರೀಣಾಂ ಬಲವಾ ಭವತೀಶ್ವರಃ ||
ಕೋಶಸಂವರ್ಧನೆಸೋಮೊ ಭವತೀಹತತೊನೃಪಃ ।
ಸರ್ವಜ್ಞತ್ವೆಪ್ರಧ್ಯತ್ವೆಶೂಲೀಭವತಿಭೂಪತಿಃ ||

ಈ ರೀತಿಯಾದ ಗುಣವಿಶಿಷ್ಟರಾಗಿದ್ದರೆಂಬುದನ್ನು ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ಚುಕ್ಕಿಯಿಂದಲೇ ತಿಳಿಯಬಹುದಾಗಿರುತ್ತೆ. ಇಂಥಾ ಮಹಾನುಭಾವರ ಜಯಂತೀ ಶತ್ಸಾಯ ಕವಲ್ಲಿ ಭಾಗವಹಿಸಲು ಅವಕಾಶವನ್ನು ಒದಗಿಸಿಕೊಟ್ಟ ಮಹಾರಾಜಮಾನ್ಯರೂ ವಿಶ್ವ ವಿಖ್ಯಾತರೂ ಉದ್ದಾಮ ಸಂಸ್ಕೃತ ಪಂಡಿತರೂ ಆದ ಶ್ರೀಯರ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್. ಅವರಿಗೆ ನಾನು ಕೃತಜ್ಞನಾಗಿರುತ್ತೇನೆ.

ಅಂತೊಮುಚನಾಂಗಿರಸಂಗಯಂಚ ಸ್ವಸ್ತ್ಯಾತ್ರೇಯಂಮನಸಾಚತಾರ್ಕ್ಷ್ಯಂ ।
ಪ್ರಯತಪಾಣಿಃ ಶರಣಂಪ್ರಪದ್ಯೆಸ್ವಸ್ತಿಸಂಬಾಧೇಷ್ವಭಯಂನೊಅಸ್ತು ॥ ಓಂ ತತ್ಸತ್.

Prizes were then distributed to the participants in the entertainment programme.

With a vote of thanks by the President, and the National Anthem the pleasant function came to a close.

EQUAL RIGHTS!

American women recently struck two blows in the feminist cause of equality with men—in Congress and at the Statue of Liberty.

The House of Representatives finally bowed to pressure from the militant women lobby and passed a 47-year-old Constitutional amendment guaranteeing equal legal rights for women. It now goes up for Senate approval.

A group of 75 feminists went to Liberty Island in New York Harbour and "liberated", the Statue of Liberty.

One of the liberators said they had chosen the world famous statue of a torch-carrying woman "to draw attention to the irony of a female symbolising liberty when no woman in America is free."

They vowed to stay there until the amendment gets through Congress. They put up banners demanding "women of the world unite", around the statue's pedestal, but quietly agreed to take them down at the request of a park-ranger.

The amendment, blocked for decades in the House Judiciary Committee, declares: "Equality of rights under the law shall not be denied or abridged by the U.S. or by any State on account of sex."

It was approved by 346 votes to 15, largely due to legislative manoeuvring by Mrs. Martha Griffiths, veteran Democrat Congressman from Michigan.

Opposition came from a fellow Democrat, Mr. Emmanual Celler (81), Chairman of the Judiciary Committee which last considered the question in 1948.

Dismisisng the idea of trying to force equality by law, Mr. Celler said: "There is as much difference between a male and a female as there is between a horse chestnut and a chest-nut horse."

Despite yesterday's two-thirds majority in the House, the measure still requires approval by two-thirds of the Senate and three-quarters of the 50 State Legislatures before it would become part of the Constitution.

Mrs. Griffiths collected the signatures of a majority of the 435-member House for a petition to allow the amendment to reach the House floor without approval of the committee that has jurisdiction.

On a 332 to 22 roll call, the House approved this rarely used procedure—last utilised in 1965—paving the way for the debate and the vote on the measure itself.

Women were able to drink to-night in one exclusive New York bar for the first time since 1796.

McSorley's Bar, all-male since its opening 174 years ago reluctantly gave way before the feminist tide after Mayor John Lindsay signed into law a Bill prohibiting discrimination against women in the city's public places.

But the Bar Manager insisted that he would not build a ladies' room nor put a latch on the men's lavatory.

* * *

Equal right to commit equal wrongs! Ed.

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"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

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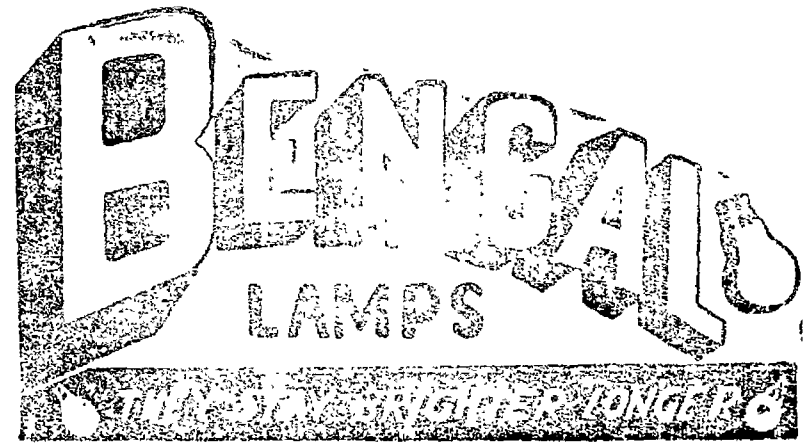

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C. F. T. R. I.

If Mysore City can be compared to a body-politic, the C.F.T.R.I. may be said to be adorning the chest of Mysore like a jewel. Founded in 1947, it has become what may be called a Kalpataru, Kamadhenu, and Nandanavana of the expanding City. The sages of science who are enlivening it are pursuing their several quests like the Maharshis of old in Dandakaranya.

To the public at large its attractive quarterly "ಆಹಾರ ವಿಜ್ಞಾನ" or "Science of Food", in Kannada, has been affording attractive, interesting, and valuable reading. We have had the pleasure of being recepients of them, and have preserved them as reference material.

The Editors have now brought out the 8th Special Annual number, presenting in it, as in a bouquet of coloured roses, the many sayings and views on Food, of the late great Indian, Mahatma Gandhi.

Among the many exceptional personages whom this land has produced by the grace of God in its long history, Gandhi is one. Vyasa, Valmiki, Vasishtha, Vishwamitra, Agastya, Manu, Harischandra, Vikramarka, Shivaji, Akbar, are stars in the firmament of Indian tradition. God seems to have made a special mould to produce Gandhi, and then broken it. He was the star of the 20th century. He was an exceptional man, endowed with exceptional qualities, and blessed with exceptional luck. He had a frail human body, which by penance he had turned into steel. He had some of the spirituality of Vyasa and Valmiki. He had Dadheechi's backbone, Harischandra's love of truth, and Viswamitra's indomitable spirit. He blazed like a second Sun in the sky of India from 1914 to 1947, warming, heartening, and chastening his countrymen.

Suddenly he set, and plunged the land in darkness, and left his countrymen writhing, and grovelling, and squirming, rudderless, spineless, brainless! Chaos is reigning, and the country is progressing, like a traveller chasing a mirage in the Sahara!

Perhaps Gandhi is now merged with the universal elements, to speak scientifically or he is singing "Vyshnava Janato" in the Elysium of Vyshnavas in the luminous presence of Maha-Vishnu. Anyhow he is lost to us.

But he was a copious writer, and copious speaker, and the Editors of "Ahara Vignana' have culled his wise thoughts on the subject of Food out of his mass of writings, and presented them, as on a golden platter, in this elaborately fine Special Number. The Chairman of the Board of Editors, Dr Parpia, the Chief Editor Dr. Amla, and Editor Sri Balakrishnan, have to be congratulated for presenting the public with so beautiful a brochure depicting such valuable thoughts of the departed great one.

G. R. Josyer
Editor.

TOLSTOY

It is not difficult to calculate the area of the earth in hectares. Out of all these, there is a patch close to Tula, four hundred hectares, which is something special: this is where Leo Tolstoy lived.

People from ninety-five countries have crossed the threshold of the Tolstoy home. This pilgrimage began when the writer was still alive. The furnitue, the books, the things touched by the hand of the great man continue Tolstoy's talk to each one who comes. A bell hangs on a tree. In old times it summoned the household. The tree grew, it grew around the bell which became part of the trunk of the ancient willow. There is an old English clock in a case, like Big Ben in London. The hands move round a brass circle. The date is shown through a special small window. This clock is 219 years old. In August 1828, when the clock showed the date to be the twenty-eighth (Russian calender) a boy was born and given the name of Leo. The same clock indifferently showed the last day of this man.

Objects can hold the memory of man's life. A pen on the table—an ordinary 86 nib set in an unpainted wooden holder. Plain sheets of yellowed paper. A small armchair, almost a child's, by the table. It is hard to believe that thiswas used by the bearded man whose piercing eyes look down from the wall. But he was not very tall, this giant. Now the chair is empty. Of all who write upon this earth, none has yet come forward who can justly occupy it. A table with gifts from admirers, an oil lamp. A portrait of Charles Dickens. The great Russian much admired the great Englishman- A water jug for washing. A plain iron bedstead with brass knobs, a white quilt and a white, well-washed knee-length shirt. You will have heard and read much about his simple way of living, but the actual simplicity is astounding. Metal dumb-bels, a yellowed box of medicines, a horse whip. Two candles on the table. He snuffed them sixty years ago. They have never once been lighted since. A small globe, double the size of your fist. On this the writer looked to find where the latest letter had come from. He received many. One was from America, written by three thousand Negroes in Indiana ..A man must have lived a great life for Negroes to ask a Russian Count to take their part.

Four hundred hectares of preserved land. The firs, the River Voranka, pond, benches, paths, glades, roads. aspens, oaks two centuries old, limes sprinkled with the first snow. One may asume unhesitatingly that this is the most inspiring patch of land on earth. Mountains of books admired by the world drew their nourishment from what this writer saw and felt here in many years of his life. No other stretch of four hundred hectares has influened man so fruitfully as this estate. "This oak is described.... in WAR AND PEACE," the guide will tell you. "This path, you remember, in WAR AND PEACE .." And so it goes on as we walk along the forest and garden paths. The harvest of wisdom from this patch of earth was great because a man, a writer, lived wisely upon it The hand which held the pen also held the wooden plough, the scythe, the awl axe, the reins, gun, oars. The count had mozhik's hands. "For six days I have been moving with the muzhiks all day and cannot describe to you —not the satisfaction, the actual happiness which it gives me."

Tolstoy's scope is unbounded, each one can receive what he needs from this sage.

(*Continued from page 3.*)

The Rationalist

KING BHOJA

It redounds to the credit of our hero, King Bhoja, that he has left us a treatise on ship-building. However concise, this is the only manual known on the subject in the whole of very vast and varied Sanskrit literature. In fact, it forms the concluding part of Bhojah's Yuktikalpataru.

More than two scores of works have been ascribed to Bhoja and they cover a wide range of subjects such as literature, poetics, grammar, lexicography, philosophy, religion, medicine, astronomy, architecture, and what not. It has been doubted if all these works are really Bhoja's own compositions. With regard to the Yukticalpataru, however, it has been claimed that it is his own. On the other hand, opinion differs as to its precise nature. It deals with a variety of topics, not at all connected with one another. On that account it has been described variously by various scholars as a work on Saiva philosophy, on Dharmasastra, on architecture or merely as an anthology of poetry. Actually, it is all that and much more. As its name indicates it is a work of encyclopaedic nature, imparting directions as well as recording definitions and traditions. A broad list of its contents, in the order as they occur in the printed book, may give an idea of the topics dealt with : polity, ethics, town-planning, architecture, astronomy, interior decoration, precious stones, pearls, arms, elephants, bulls, other domestic animals, and lastly means of transportation.

It is in the context of means of transportation that the subject of shipbuilding has been dwelt upon.

Bhoja displays his poetic bent of mind in classifying the means of transport. He divides them into three classes: quadruped (chatushpada), biped (dvipada) and footless (nishpada). The first applies to elephants, horses, bulls and other four-footed beasts of burden. The second applies to chariots, carts, wagons and other two-wheeled vehicles. The third applies to water-borne traffic, covering the whole range: floats, rafts, barges, boats, ships, etc. These, of course, are footless, legless or wheelless as the term (nishpada) signifies

The concluding four or five sections of the (Yuktikalpataru) deal with what is termed nishpadayanoddesa. i e, instruction on the footless vehicles, covering in all fifty-five stanzas. From the descriptions given it appears that long before Bhoja's time, works on the art and craft of building boats and ships existed but unfortunately none of those earlier manuals is now available to us

Literary evidence has of late been amply corrobarated by archaeological finds as to the flourishing maritime activity in India from time immemorial. In fact, it has been asserted that Indians were one of the first, if not the very first, people who started navigation on seas. India's position on the globe and her extensive sea-coast warrant that. The very term (navigation. Skt. (navigatih,) i.e. ' traffic in boat ' points to that sort of adventures on the part of the Aryans. There are specific reference in the Vedas to that effect as, for instance, in the episode of Bhujyu, son of Sugra, undertaking a voyage in the Indian ocean. Similarly in the epics, the Ramayana and the Mahabharatha, in the classical Sanskrit and prakrit literature, including Jaina and Buddhist

scriptures, one finds numerous references to Indian traders, venturing out on high seas, experiencing shipwrecks and what not. It is a fascinating subject for intensive and extensive research for the budding Indian scholars. Fortunately, the spade of the archaeologist has recently laid bare concrete remains in the form of seaports. wharf, warehouses and even inscriptions as trust-worthy source material for authentic history. The works of the pioneers such as Indian Shipping by Radha Kumud Mookerji, first published as early as 1910, stand in need of thorough revision in the light of fresh discoveries. A Maritime History of India by Commander K. Sridharan of Indian Navy, published as late as 1965, deals more with the late medieval and comparatively recent periods. Prof. K A. Nilakanta Sastry of Madras and Mr. S. R. Rao of Baroda—this latter intimately associated with the excavations of the maritime Harappan site of Lethal in Gujarat - and some other scholars have contributed learned articles, throw fresh light on the subject. The present writer has also had occasion to write a popular paper on Navigation in Ancient India, which originally appeared in the Bhagirath (the Irrigation and and Power Monthly issued from New Delhi), vol. VIII, No. 1. July 1951, and subsequently reproduced in the March and elsewhere. There is a need now for writing a comprehensive history of India's maritime activity.

Of all the literary sources for reconstructing a connected history of India's maritime activity, the chapters in Bhoja's Yuktikalpataru ou the subject rank supreme in as much as they specifically treat of building boats and ships of all types in those days. A diligent student may be able to recognise them in illustrations provided by old wall-paintings and sculptures in India and abroad, notably on the sculptured panels of the gigantic stupa of Barabudur in Central Java.

The late Dr. Radha Kumud Mookerji starts his book on Indian Shipping with a resume of the said chapters on shipbuilding in the Yuktikalpataru. The original text, however, is not clear in places, and that indicates the need of a more thoroughgoing study thereof. I recapitulate here the contents as they occur in the original. First of all the author points out the auspicious time, astronomically speaking, for starting the work of constructing a boat or the like (nauka-ghatan-adi karma). Then he narrates the four types of wood to be used, quoting the authority of the Vriksha-yurveda: (like in men, according to their qualities as lightness and heaviness as well as softness and hardness. Such types of wood as partake of mixed qualities are designated as dvijati (corresponding to varna-samkara). Incidentally, the author points out that a vessel built of the wood of the Kshatriya class (which is hard and light) is the best, and that one built of mixed types of wood is not good at all.

B. C. Chabra.

(To be continued)

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(*Continued on page 6.*)

But all people in all times will learn from Tolstoy a keen sense of life and its value. Here is a note in diary after a stroll through the Yasnaya Polyana woods: "I went out into the woods in the evening and wept in joyous gratitude for life."

Thinking of the sunset, he asked to be buried in the midst of nature. Of all great graves, his is the simplest: old limes on the edge of a ravine, a mound covered with fir branches. Now the first snow holds the tracks of birds, elk, hares....And this human trail leads to the woods, a highway from the whole world. V. Peskov.

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Malmo, Sweden,
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THE EX-PRINCES

The Government of India pay about Rs. 5 crores a year to about 278 former rulers in the form of privy purses.

Twelve of them are members of the Lok Sabha besides some of their near relations or dependents. The Rajya Sabha has no privy purse holder now. Seven of the 12 in the Lok Sabha belong to the Congress, three to the Swatantra party and two are unattached.

Ninety-two per cent of the princes get about 44 per cent of the total privy purse disbursement and the remaining eight per cent share the balance.

The lowest payment is to the former ruler of Kathodia who gets Rs. 192 a year. Quite a number get less than Rs. 10,000 a year. The former rulers of Banka-Pahari, Bijna and Rawingarh get Rs. 3,000 each.

Ex-rulers of the States who get the biggest privy purses are:

Mysore	Rs	26 lakhs
Hyderabad	Rs	20 lakhs
Travancore	Rs.	18 lakhs
Patiala	Rs.	17 lakhs
Baroda	Rs.	13 61 lakhs
The ex-princes drawing between Rs. 5 lakhs: and Rs. 10 lakhs:	Rs.	10 lakhs
Jaipur	Rs.	10 lakhs
Bikanir	Rs.	10 lakhs
Bhavanagar	Rs.	10 lakhs
Jammu and Kashmir	Rs.	10 lakhs
Jodhpur	Rs.	10 lakhs
Gwalior	Rs	10 lakhs
Kolhapur	Rs.	10 lakhs
Nawanagar	Rs.	10 lakhs
Rewa	Rs.	10 lakhs
Udaipur	Rs.	10 lakhs
Cooch Behar	Rs.	8·5 lakhs
Morvi	Rs.	8 lakhs
Gondal	Rs.	8 lakhs
Kutch	Rs.	8 lakhs
Kotah	Rs.	7 lakhs
Rampur	Rs.	6.60 lakhs
Bhopal	Rs.	6.20 lakhs
Alwar	Rs.	5·20 lakhs
Bharatpur	Rs.	5·02 lakhs

Thirty ex-rulers receive between Rs. 2 and 5 lakhs, and 45 are paid between Rs. 1 lakh and Rs. 2 lakhs every year.

There are smaller fry. Twenty-four ex-rulers get between Rs. 1 lakh and Rs. 70,000;

28 between Rs. 50,000 and Rs 70,000.
34 between Rs. 30,000 and Rs. 50,000.
and 11 between Rs. 25,000 and Rs. 30,000.
Another 83 get Rs. 25,000 or less per year.

Relatives of certain ex-rulers are paid allowances by the Centre which amount to Rs. 25 lakhs. The State Governments also pay separately about Rs. 47 lakhs to relatives of princes.

Privy purses are free of income-tax and super-tax.

* * *

The derecognition of former Rulers which deprives them forthwith of the special privileges they enjoyed brings them within the law of the land applicable to every citizen of the republic.

Till now a prince could not be proceeded against in a court of law without the previous permission of the Union Government.

The Union Home Ministry has already received enquiries from various parties, including relatives of the former Rulers, about their right to file cases against the Princes relating to shares in movable and immovable property.

The law on land ceilings will also now apply to the holdings, including orchards and farms, of the former Rulers. Some of them have holdings of thousands of acres.

According to legal experts, former Rulers are now liable to be sued in a court of law for any infringement of a civil or criminal nature as in the case of any other citizen.

Henceforth, former Rulers will have to pay all taxes, including Income-tax, wealth tax and property tax.

The Home Ministry is also issuing instructions to all State Governments to end forthwith the practice of gun salutes and State funerals for the former Rulers.

Privileges relating to fishing and shooting rights have also been abolished.

No former Ruler will in future be allowed to fly his special flag. Their cars will no longer carry special number plates. The cars will have to be registered with local authorities.

Those Rulers who had a special foreign exchange allowance for their visits abroad will no longer be entitled to it now.

The warrant of precedence at State functions which gave the former Ruler a special position will also no longer be applied to them.

ನಾ ಸ್ತಿ ಕ ರ ವಾ ದ

ಶ್ರೀ ಎಂ. ಎ. ನಾರಸೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ನಾಸ್ತಿಕ:—ಮನುಷ್ಯನು ದೇವರಿಗೆ ಮಾನವನಂತೆ ಅಂಗಾಂಗಗಳು ಇರುವುದಾಗಿ ವರ್ಣಿಸಿರುವನು. ತಾನು ಆಡುವ ಭಾಷೆಯೇ ದೇವರ ಭಾಷೆ ಎಂದು ಹೇಳುವನು. ಕಾಲಾನುಕ್ರಮದಲ್ಲಿ ಜನರು ಬದಲಾಯಿಸಿದರೆ ದೇವರುಗಳೂ, ದೇವರ ಆಕಾರ ರೂಪಗಳೂ ಬದಲಾಯಿಸುತ್ತವೆ. ಕನ್ನಡನಾಡಿನ ದೇವರು ಕನ್ನಡ ಭಾಷೆಯನ್ನೂ, ತಮಿಳು ನಾಡಿನ ದೇವರು ತಮಿಳು ಭಾಷೆಯನ್ನೂ ಆಡುತ್ತಾನೆ. ಋಗ್ವೇದದಲ್ಲಿ ವರ್ಣಿಸಿರುವ ದೇವರುಗಳಿಗೂ ಪುರಾಣದಲ್ಲಿ ವರ್ಣಿಸಿರುವ ದೇವರುಗಳಿಗೂ ವ್ಯತ್ಯಾಸವಿದೆ. ಭಾರತೀಯರ ಮನಸ್ಸು ದೃಷ್ಟಿಗಳಲ್ಲಿ ಬದಲಾವಣೆ ಉಂಟಾದ ಹಾಗೆಲ್ಲಾ, ಋಗ್ವೇದಕಾಲದಿಂದ ಮೊದಲ್ಗೊಂಡು ಈಗಿನವರೆಗೆ ಕಾಲಕಾಲಕ್ಕೆ ದೇವರುಗಳಲ್ಲಿ ಪರಿವರ್ತನೆಗಳುಂಟಾಗಿವೆ. ಈ ಕಾರಣದಿಂದ ದೇವರು ಮಾನವ ಕೃತನು ಮತ್ತು ಮಾನವನ ಪ್ರತಿರೂಪವು ಎಂದು ಧಾರಾಳವಾಗಿ ಹೇಳಬಹುದು.

ವೇದಾಂತಿ:—"ಏಕಂ ಸತ್, ವಿಪ್ರಾಬಹುಧಾವದಂತಿ" ಎಂಬ ಉಪನಿಷದ್ವಾಕ್ಯದ ಅರ್ಥವನ್ನು ತಿಳಿದು, ಅದರ ಅಭಿಪ್ರಾಯವನ್ನು ಮನನ ಮಾಡಿದರೆ ವೇದಾಂತಿಗಳ ಸಿದ್ಧಾಂತವು ತಿಳಿಯುತ್ತದೆ. ಜ್ಞಾನಿಗಳೂ, ಭಕ್ತರೂ ತಮ್ಮ ಮನಸಿನಲ್ಲಿ ದೇವರ ಸ್ವರೂಪವನ್ನು ವಿಧವಿಧವಾಗಿ ಅನುಭವಿಸಿ, ಅವನ ಸಾಕ್ಷಾತ್ಕಾರದಿಂದ ತಮಗೆ ಉಂಟಾದ ಅರಿವನ್ನು ಅಂದರೆ ಅವರ ಮನಸ್ಸಿನೊಳಗೆ ತೋರುವ ಭಗವಂತನ ಮೂಲಕ ತಾವು ತಿಳಿದುದನ್ನು ತಮ್ಮ ಜಾತಾಂಗದ

(Continued on page 6.)

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1. Not to put on silk cloth as the silk thread is produced by boiling thousands, nay, lakhs of live silk-worms ;

2. Not to use footware and other articles of leather inasmuch as lakhs of cows, whom we worship as a mother, are slaughtered for the sake of leather ;

3. Not to use soap as the tallow of cows and swine is freely used in preparing the bulk of soap sold in the market as has been admitted even in the Lokasabha ;

4. Not to take injections of insulin as the same is extracted from the pancreas of animals such as the cow ;

5. Not to take liver extract as it is prepared by killing fishes and she-goats and by pounding small fragments of their liver ;

6. Not to use cod-liver oil as it is prepared by killing the cod fish ;

7. Not to use anti-titanic syrup as the kidneys of monkeys are used in preparing it ;

8. To discard all other medicines in which the organs, blood and flesh of living creatures are used, as soon as we come to know of it ;

9. Not to use capsules as the membraneous envelope in which the medicine is contained is prepared from gelatine, a substance produced by stewing skin, tendons, ligaments, bone-matters etc. !

10. Not to use saffron as it is manufactured in numerous factories by soaking the filaments of other flowers in blood ;

11. Not to use cloth in which fat polish is used ;

It should be borne in mind that man is the conservator of the entire living creation, not its destroyer. He who destroys life himself, causes it to be destroyed by others, and makes plans for the destruction of life, is no human being but a demon bent on destruction of life. His mind gets polluted here, the element of Tamas (ignorance) becomes predominant in his life, he is cast into vile demoniac wombs, and has to undergo terrible tortures in hell after death ! "

" Kalyan, " Gorakhpur.

KING BHOJA

(Continued from last issue)

Continuing, he advises that, in the case of seagoing vessels, iron should not be used because of the possibility of the presence of magnetic rocks under sea, attracting the vessels and thereby causing shipwrecks. He specifically advises the use of ropes (gunena bandham) in such cases.

Then he defines and enumerates different types of vessels under two broad divisions: Ordinary (samanya) and special (visesha). The ordinary type includes the following ten, from the smallest to the biggest: Kshudra, Madhyama, Bhima, Chapala, Patala, Abhava, Dirgha, Patraputa, Garbhara, and Manthara. Their names seem to be self-explanatory, indicating their sizes or qualifications. Proportions of their respective lengths, widths and heights are given, but there is certain ambiguity as to their exact connotation. The Kshudra, for instance is described to be one raja-hasta in length, quarter thereof in width and as much in height. Now what exactly is the measure raja-hasta is not precisely known. Mookerji has taken it to be 16 cubits. Hasta usually stands for one cubit. Earlier, in connection with the town-planning (nagara-nirmana), we have the raja-hasta defined as "rajnas sva-hastair dasabhi raja-hasta udahritah," i.e, ten fo raja's own hands made one raja-hasta. Hasta in this context obviously denotes cubit, i.e. the length from the elbow to the tip of the middle finger of a man's hand. Then there is the ambiguity as to the meaning of the word rajan in "rajnah sva-hastaih" of the original. Dose it mean 'king' or 'mason'—thinking of the expression raj and mazdoor in Hindustani, meaning 'masons and ordinary labourers'? How Mookerji has taken the length of the Kshudra vassel to be 16 cubits, if according to the definition given by the author one raja-hasta is equal to 10 cubits, is not known. The author gives, at the same place, other measures also which are as follow:

10 Rajhastas	=	1 Rajadanda
10 Rajadandas	=	1 Rajachchhatra
10 Rajachchhatras	=	1 Rajakanda
10 Rajakandas	=	1 Rajapurusha
10 Rajapurushas	=	1 Rajapradhana
10 Rajapradhana	=	1 Rajakshetra

Continuing, the author states that those vessels where metals like iron, copper, etc., are used fall under the category of Special vessels where again, according to size (length, width and height), 10 different types are mentioned: Dirghika, Taranit Lola, Gatvar, Gamini, Tari, Janghala, Plavini, Dharini and Vegini. Their merits and demerits are recounted, also their being lucky and unlucky to the owners.

Their designs and distinctive shapes, their suitability as for pleasure, trade, war, etc., their cabins, holds and even furnishings, using precious metals and jewels, their flags and ensigns, masts and sails, oars and mariners, in short all that pertains to shipping and shipbuilding is narrated in detail. Because of the obscurity of the printed text at many places, the subject requires a minute study. There may be more manuscripts of the Yuktikalpataru hidden in some of the bhandara or manuscript libraries. These may be pressed into service for the presentation of a critical edition, especially of the portion dealing with the shipbuilding.

The last four verses give us a glimpse of what the author calls jaghanya jalayaana, the lowest type of water-transport means, such as hollowed tree-trucks, rafts and floats made of dried pumpkins or gourds, of pots and pitchers, of inflated skins and hides Crossing streams and rivers by swimming by the strength of bare arms or holding the tails of buffaloes, etc. is not omitted in the description of this nishpaadayanoddesa.

B. C. Chabra.

(*Continued from page 3.*)

ಭಾಷೆಯಲ್ಲೇ, ತಮ್ಮ ಜನಾಂಗದ ಸಂಸ್ಕೃತಿಗನುಗುಣವಾಗಿ ಜನರಿಗೆ ಅದಷ್ಟುಮಟ್ಟಿಗೆ ಸುಲಭವಾಗಿ ತಿಳಿಸಲು ಉಪಮಾನಗಳನ್ನು ಕೊಟ್ಟು ಉತ್ತಮ ಸಂದೇಶಗಳ ರೂಪದಲ್ಲಿ ತಿಳಿಯಪಡಿಸಿರುವರು. ದೇವರ ವಿಭವ ಮತ್ತು ಅರ್ಚಾರೂಪಗಳು ಆಯಾ ಜನಾಂಗದ ವಿಲಕ್ಷಣತೆ ಮತ್ತು ವೈಯಕ್ತಿಕತೆಗಳನ್ನು ಪಡೆದಿವೆ, ಮತ್ತು ಅವು ಸುತ್ತಲಸನ್ನಿವೇಶದ ಪ್ರಚೋದನೆಯಿಂದ ಕೂಡಿವೆ ಎಂದು ಹಿಂದೆಯೇ ತಿಳಿಸಿದ್ದೇವೆ. ಜಗತ್ತಿನಲ್ಲಿರುವ ಲಕ್ಷಾಂತರ ಪ್ರಾಣಿವರ್ಗಗಳ ಶರೀರಗಳಲ್ಲಿ ಮನುಷ್ಯಶರೀರವು ಅತ್ಯುತ್ತಮವಾದುದಲ್ಲವೆ; ಆದುದರಿಂದ ಭಗವಂತನ ರೂಪವನ್ನು ಬಹುಮಟ್ಟಿಗೆ ಭಕ್ತರು ಮನುಷ್ಯನನ್ನಾಗಿಯೇ ಅನುಭವಿಸಿ ವರ್ಣಿಸಿರುವರು; ಇಷ್ಟೇ ಅಲ್ಲ; ನಮ್ಮ ಪೂರ್ವೀಕರು ಮನುಷ್ಯೇತರ ರೂಪಗಳಲ್ಲಿಯೂ ಅವನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸುವರು. ಮನುಷ್ಯ ರೂಪದಲ್ಲಿಯೂ ಕೂಡ ಅತಿಸೌಂದರ್ಯವನ್ನು ಪಡೆದಿರುವ, ಸಾತ್ವಿಕ ಭಾವನೆಗಳನ್ನು ಸೂಚಿಸುವ ಶಾರೀರಿಕ, ಮಾನಸಿಕ ಚಿಹ್ನೆಗಳಿಂದ ಕೂಡಿದ ಮತ್ತು ದೊಷಗಳಿಲ್ಲದ ಅಂಗಾಂಗಗಳಿಂದ ಕೂಡಿದ ರೂಪಗಳನ್ನು ದೇವರ ರೂಪಗಳನ್ನಾಗಿ ಅನುಭವಿಸಿ, ವರ್ಣಿಸಿ, ಅರ್ಚಾಮೂರ್ತಿಗಳನ್ನಾಗಿಮಾಡಿ ಪೂಜಿಸುವರು.

ನಾಸ್ತಿಕ—ಪ್ರಾಚೀನಕಾಲದ ಅನಾಗರೀಕ ಮಾನವನು ತನ್ನ ಮೌಢ್ಯ, ಭಯ ಮತ್ತು ಸ್ವಾರ್ಥತೆ ಎಂಬ ಮೂರು ಕಾರಣಗಳಿಂದ ದೇವರನ್ನು ಕಲ್ಪಿಸಿದನು. ಬದುಕು ಸಾವುಗಳ, ವ್ಯಕ್ತಿ ಶಕ್ತಿಗಳ ಭೂಮಿ ನಕ್ಷತ್ರಗಳ ರಹಸ್ಯಗಳನ್ನು ಪ್ರಾಚೀನ ಮಾನವನಿಗೆ ಬಿಡಿಸಲು ಸಾಧ್ಯವಾಗಲಿಲ್ಲ; ಆದುದರಿಂದ ದೇವರು ಇದೆಲ್ಲವನ್ನೂ ಸೃಷ್ಟಿಸಿದನು ಎಂದು ಹೇಳಿದನು. ಕೊನೆ ಮೊದಲಿಲ್ಲದ ನದಿ, ಅಪಾರವಾದ ಸಮುದ್ರ, ಭೀಕರ ಮೃಗಗಳು, ಉಗ್ರರೋಗಗಳು, ಗುಡುಗಿನ ಅಬ್ಬರ, ಕಣ್ಣುಕುಕ್ಕುವ ಮಿಂಚು, ಭೂಕಂಪ, ಜ್ವಾಲಾಮುಖಿ ಮುಂತಾದ ಶಕ್ತಿಗಳಲ್ಲಿ ಅಧಿಕವಾಗಿ ಭಯವನ್ನು ಹೊಂದಿದ್ದನು. ಆದುದರಿಂದ ಈ ಪ್ರಕೃತಿ ಶಕ್ತಿಗಳ ಅಪಾಯದಿಂದ ತನ್ನನ್ನು ಪಾರುಮಾಡುವುದಕ್ಕಾಗಿ, ಅಂದರೆ "ಅವ್ಯಕ್ತದ" ಅಪಾಯಗಳನ್ನು ಹೋಗಲಾಡಿಸುವುದಕ್ಕಾಗಿ, ದೇವರನ್ನು ನಂಬಿ ಅವನಿಗೆ ಅಡ್ಡಬಿದ್ದು ಬೇಡಿಕೊಳ್ಳುತ್ತಿದ್ದನು. ಮತ್ತು ಈ "ಅವ್ಯಕ್ತ"ವನ್ನು ಪ್ರಾರ್ಥಿಸಿ ಪೂಜಿಸುವುದಕ್ಕಾಗಿ ದೇವರೆಂಬ ಕಲ್ಪನೆಯನ್ನು ಕಲ್ಲಿನಲ್ಲೋ ಮರದಲ್ಲೋ ರೂಪಿಸಿದನು. ಅಮೇಲೆ ಆ ದೇವ ಮೂರ್ತಿಗೆ ಗುಡಿಸಲು ಕಟ್ಟಿದನು. ಈ ಗುಡಿಸಲುಗಳೇ ಕಾಲಾನಂತರ ಗುಡಿ, ಮಸೀದಿ ಮತ್ತು ಚರ್ಚುಗಳ ರೂಪಗಳನ್ನು ಪಡೆದವು. ಈ ದೇವಾಲಯಗಳಿಗಾಗಿ ಜನ ತಮ್ಮ ಐಶ್ವರ್ಯವನ್ನು ಧಾರೆಯೆರೆದರು; ಈ ಆಡಳಿತದಲ್ಲಿ ನಿಂತ ಕೆಲವರು ಇತರರೆಲ್ಲರ ಅಜ್ಞತೆಯನ್ನು ಸ್ವಲಾಭವಕ್ಕಾಗಿ ಉಪಯೋಗಿಸಿಕೊಂಡರು. ಆದುದರಿಂದ ದೇವರು ಪ್ರಾಚೀನಕಾಲದ ಅನಾಗರೀಕ ಜನಗಳಿಂದ ಕಲ್ಪಿತನಾಗಿದ್ದು ಕಾಲಕ್ರಮೇಣ ಈಗಿನ ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ವಿವಿಧ ರೂಪಗಳನ್ನು ತಾಳಿರುವನೇ ಹೊರತು ನಿಜವಾಗಿ ದೇವರಿಲ್ಲ ಎಂದು ನಾವು ಧಾರಾಳವಾಗಿ ಹೇಳುತ್ತೇವೆ.

ವೇದಾಂತಿ—ಪ್ರಾಚೀನಕಾಲದ ಅನಾಗರೀಕ ಜನರು ಮೌಢ್ಯದಿಂದ, ಭಯದಿಂದ ಮತ್ತು ಸ್ವಾರ್ಥತೆಯಿಂದ ದೇವರನ್ನು ಕಲ್ಪಿಸಿದರು, ಎಂದು ಹೇಳುತ್ತೀರಿ. ಆದರೆ ಈಗಿನ ಜನರು ಆ ಸ್ಥಿತಿಯಿಂದ ಪಾರಾಗಿರುವರೇನು? ಪ್ರಾಚೀನ ಕಾಲದವರು ಆಕ್ಸಿಜನ್ (Oxygen) ಮತ್ತು ಹೈಡ್ರೋಜನ್ (Hydrogen) ಎಂಬ ಎರಡು ವಾಯುಪದಾರ್ಥಗಳಿಂದ ನೀರು ಉಂಟಾಗುತ್ತದೆ ಎಂಬಿವೇ ಮೊದಲಾದ ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಬೋಧಿಸಿರುವ ಅನೇಕ ಕಟ್ಟಳೆಗಳನ್ನು ತಿಳಿಯದ ಮೂಢರಾಗಿ ದೇವರಿಂದ ನೀರು ಉಂಟಾಯಿತು, ಎಂದು ಹೇಳಿರಬಹುದು. ಆದರೆ ಈಗಿನ ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರ ಯುಗದಲ್ಲೂ ವಿದ್ಯಾವಂತನಾದ ಮಾನವನು ಅಣುವಿನಲ್ಲಿರುವ ಎಲೆಕ್ಟ್ರಾನ್ (Electron), ಪ್ರೊಟಾನ್ (Proton) ಇವುಗಳ ಚಲನೆಯಿಂದುಂಟಾಗುವ ಅದ್ಭುತಶಕ್ತಿ ಜೀವದ ಅಣುವಿನಲ್ಲಿ (Protoplasm) ಇರುವ ವಿಚಿತ್ರಶಕ್ತಿ, ಮಾನವನ ಶರೀರದಲ್ಲೂ, ಮೆದುಳಿನಲ್ಲೂ ಮತ್ತು ಮನಸ್ಸಿನಲ್ಲೂ ಇರುವ ಅನಂತ ಸೂಕ್ಷ್ಮ ಅಂಗಗಳ ಕಾರ್ಯಗಳೂ ಇವೆಲ್ಲವೂ ಹೇಗೆ ಉಂಟಾದವು ಎಂಬ ವಿಚಾರಗಳಿಗೆ ಉತ್ತರ ತಿಳಿಯದಿರುವ ಕಾಲಕ್ಕೆ ಇವೆಲ್ಲವೂ ದೇವರಿಂದ ಉಂಟಾಗಿದೆ ಎಂದು ದೇವರನ್ನು ನಂಬುವ ಅವಕಾಶವುಂಟು. ಪ್ರಾಚೀನ ಕಾಲದ ಮಾನವನಿಗೆ ಬೆಂಕಿ, ಗಾಳಿ, ಗುಡುಗು, ಮಿಂಚು, ದುಷ್ಟಪ್ರಾಣಿಗಳು, ಪ್ರವಾಹ ಮೊದಲಾದ ಪ್ರಕೃತಿಯ ಲೀಲೆಗಳಿಂದ ಭಯವುಂಟಾಗಿ ಅವನು ಅವನ್ನು ಹೋಗಲಾಡಿಸಲು "ಅವ್ಯಕ್ತ" ದೇವರಿಗೆ ಅಡ್ಡಬಿದ್ದರೆ, ಈಗ ನಾಗರಿಕತೆಯಿಂದ ಕೂಡಿದ ಮಾನವನೂಕೂಡ ಅಣುಬಾಂಬುಗಳ, ಕ್ರೂರ ಯುದ್ಧಗಳ, ಭಯಂಕರವಾದ ರೋಗಗಳನ್ನು ಉಂಟುಮಾಡುವ ಸೂಕ್ಷ್ಮ ಕ್ರಿಮಿಗಳ, ನಿರುದ್ಯೋಗದಿಂದ ಉಂಟಾಗುವ ಬಡತನದ ಅಪಾಯಗಳಿಗೆ ಒಳಗಾಗಿ, ಅವುಗಳಿಂದ ಪಾರಾಗಲು ದಾರಿಕಾಣದೆ ಅದೇ ದೇವರನ್ನು ಈಗಲೂ ನಂಬಿ ಪೂಜಿಸಬಹುದು. ಸಮಾಜದ ರಾಜಕೀಯ, ಆರ್ಥಿಕ, ನೈತಿಕ, ವಿದ್ಯಾಭ್ಯಾಸ ಮೊದಲಾದ ಎಲ್ಲಾ ಕ್ಷೇತ್ರಗಳಲ್ಲಿಯೂ ಅನೇಕ ಸ್ವಾರ್ಥಪರರು ಈಗಲೂ ಇರುವರಲ್ಲವೆ! ಆದುದರಿಂದ ಈಗಿನ ಕಾಲದ ನಾಗರೀಕ ಜನರೂ ಕೂಡ ಮೌಢ್ಯದಿಂದ, ಭಯದಿಂದ, ಸ್ವಾರ್ಥತೆಯಿಂದ ಮತ್ತು ಹಾವು ಹುಟ್ಟಿ ಬೆಳೆದ ಕೋಮಿನ ಪದ್ಧತಿಗಳ ಬಲದಿಂದ, ದೇವರನ್ನು ನಂಬಿ ಪೂಜಿಸುತ್ತಿರಬಹುದು. ಅನೇಕರು ದೇವರ ಹೆಸರನ್ನು ಹೇಳಿ ತಮ್ಮ ಸ್ವಾರ್ಥಪುರುಷಾರ್ಥಗಳನ್ನು ಹೊಂದಲು ಪ್ರಯತ್ನಿಸುವ ಸನ್ನಿವೇಶಗಳು ಈಗಿನ ಕಾಲದಲ್ಲೂ ಉಂಟು.

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ಶ್ರೀ ಎಂ. ಎ. ನಾರಣೈಯ್ಯಂಗಾರ್, M.A., B.L.,

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಒಟ್ಟನಲ್ಲಿ ಯಾರು ದೇವರನ್ನು ನಂಬಿ ಪೂಜಿಸುವರು. ಯಾರು ಅವನನ್ನು ನಂಬಿ ಪೂಜಿಸುವುದಿಲ್ಲ ಎಂಬ ವಿಚಾರವೇ ಬೇರೆ; ಸತ್ಯವಾಗಿ ದೇವರಿದ್ದಾನೆಯೇ ಇಲ್ಲವೇ ಎಂಬ ವಿಷಯವೇ ಬೇರೆ. ಯಾರು ದೇವರನ್ನು ನಂಬಿ ಪೂಜಿಸುವುದಿಲ್ಲ, ಯಾರು ಅವನನ್ನು ನಂಬಿ ಪೂಜಿಸುತ್ತಾರೆ, ಎಂಬ ವಿಚಾರವನ್ನು ಭಗವದ್ಗೀತೆಯ ಕೆಳಗಿನ ಎರಡು ಶ್ಲೋಕಗಳು ತಿಳಿಸುತ್ತವೆ.

1) ನಮಾಂ ದುಷ್ಕೃತಿನೋ ಮೂಢಾಃ ಪ್ರಪದ್ಯಂತೇ
ನರಾಧಮಾಃ ।
ಮಾಯಯಾಪಹೃತಜ್ಞಾನಾಃ ಆಸುರಂಭಾವ
ಮಾಶ್ರಿತಾಃ ॥
(ಅಧ್ಯಾಯ 7 — ಶ್ಲೋಕ 16)

2) ಚತುರ್ವಿಧಾಭಜಂತೇಮಾಂ ಜನಾಃ ಸುಕೃತಿ
ನೋಽರ್ಜುನ ।
ಆರ್ತೋ ಜಿಜ್ಞಾಸು ರರ್ಥಾರ್ಥೀ ಜ್ಞಾನೀಚ ಭರತರ್ಷಭ ॥
ಅಧ್ಯಾಯ 7 — ಶ್ಲೋಕ 16)

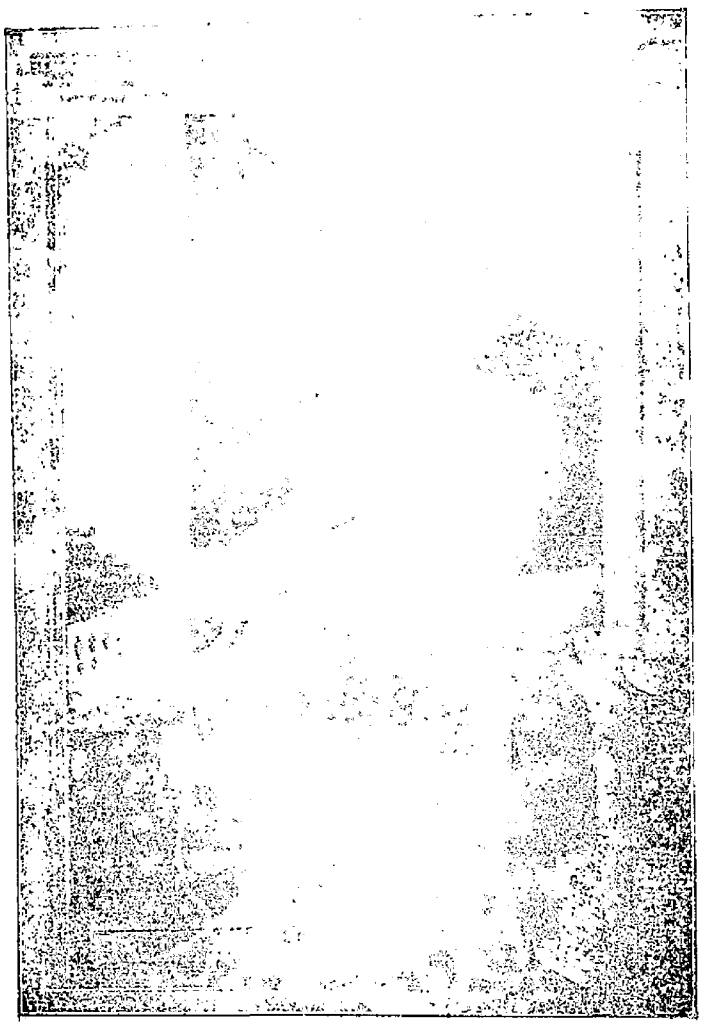
ಆದರೆ ನಿಜವಾಗಿ ದೇವರಿದ್ದಾನೆಯೇ ಇಲ್ಲವೇ ಎಂಬ ವಿಚಾರವನ್ನು ಮಾತ್ರ ಅನುಭವದಿಂದಲೂ, ವಿಚಾರ ಮಾರ್ಗದಿಂದಲೂ, ನಮ್ಮ ಪವಿತ್ರ ಗ್ರಂಥಗಳ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಪ್ರತ್ಯಕ್ಷ ಅನುಮಾನ ಪ್ರಮಾಣಗಳಿಗೆ ವಿರೋಧವಿಲ್ಲದ ಹಾಗೆ ತಿಳಿಯುವದರಿಂದಲೂ ತೀರ್ಮಾನಿಸಬೇಕೇ ವಿನಹ, ಅಜ್ಞಾನದಿಂದೇ ಆಗಲಿ ವಿದ್ಯಾಪಂಡಿತರೇ ಆಗಲಿ "ದೇವರನ್ನು ಮೌಢ್ಯ, ಭಯ, ಸ್ವಾರ್ಥತೆಗಳಿಂದ ಜನರು ಪೂಜಿಸುತ್ತಾರೆ" ಎಂದು ವಾದಮಾಡಿದರೆ ಅದಕ್ಕೆ ನಾವು ಬೆಲೆ ಕೊಡುವುದಿಲ್ಲ. ಬಹುಜನರು ದೇವರಿದ್ದಾನೆಂದು ಹೇಳಬಹುದು ದೇವರಿಲ್ಲವೆಂದು ಹೇಳಬಹುದು, ಈ ಅಭಿಪ್ರಾಯಗಳಿಗೆ ನಾವು ಬೆಲೆಕೊಡುವುದಿಲ್ಲ. ನಾವುಮಾತ್ರ ದೇವರಿದ್ದಾನೆಂಬುದನ್ನು ಮಹಾತ್ಮರ ಅನುಭವದಿಂದ, ಪ್ರಮಾಣಗಳ ಆಧಾರದಿಂದ ಕೂಡಿದ ವಿಚಾರದಿಂದ, ಮತ್ತು ವ್ಯಾಕರಣ ಮತ್ತು ತರ್ಕಶಾಸ್ತ್ರಗಳ ಸಹಾಯದಿಂದ, ವೇದಗಳಿಗೆ ಅರ್ಥತಿಳಿಯುವುದರಿಂದ, ತೀರ್ಮಾನಿಸಿದ್ದೇವೆ. ಇನ್ನೊಂದು ವಿಚಾರವನ್ನು ಇಲ್ಲಿ ಹೇಳಬೇಕಾಗಿದೆ. ಮಸೀದಿಗಳನ್ನು ಮುಸಲ್ಮಾನರೂ, ಚರ್ಚುಗಳನ್ನು ಕ್ರೈಸ್ತಿಯನ್ನರೂ ಏಕೆ ಕಟ್ಟಿರುವರು ಎಂಬ ವಿಚಾರವು ನಮಗೆ ಗೊತ್ತಿಲ್ಲ. ಆದರೆ ನಮ್ಮ ಪೂರ್ವೀಕರು ಪ್ರತಿಯೊಂದು ಹಳ್ಳಿಯಲ್ಲೂ ಜನರ ಕ್ಷೇಮಕ್ಕಾಗಿ, ಶ್ರೇಯಸ್ಸಿಗಾಗಿ ಪರಾರ್ಥಭಾವನೆಯಿಂದಲೇ ದೇವಾಲಯಗಳನ್ನು ಸ್ಥಾಪಿಸಿದರೆಂದು ನಾವು ಧಾರಾಳವಾಗಿ ಹೇಳುತ್ತೇವೆ. ಆದರೆ ಪರರಾಜರಾದ ಬ್ರಿಟಿಷರ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಸಾಮಾಜಿಕ ಇತರ ಸಂಸ್ಥೆಗಳ ಹಾಗೆ ನಮ್ಮ ದೇವಾಲಯಗಳೂ ಕೂಡ ಹೀನಸ್ಥಿತಿಗೆ ಬಂದಿವೆ. ಇದನ್ನು ಕಂಡು ನಮ್ಮ ದೇವಾಲಯಗಳೆಲ್ಲವೂ ಸ್ವಾರ್ಥಪರರಿಂದಲೇ ಸ್ಥಾಪಿಲ್ಪಟ್ಟಿರುವುವು ಎಂದು ನೀವು ಹೇಳುವುದು ಅತಿವಾದವಲ್ಲವೆ?

ನಾಸ್ತಿಕ: — "ತಂದೆಯಿಂದ ಮಗನು ಹುಟ್ಟುತ್ತಾನೆ" ಎಂಬ ನ್ಯಾಯದ ಪ್ರಕಾರ ಈಗಿರುವ ಎಲ್ಲಾ ಮಾನವರೂ ಒಂದಲ ಹಿಂದಿನ ಕಾಲದಿಂದ ಯಾವನೋ ಒಬ್ಬ ದೇವರಿಂದ ಉಂಟಾಗಿರಬೇಕೆಂದೂ, ಕುಂಬಾರನು ಮಡಿಕೆಯನ್ನು ಸೃಷ್ಟಿಸುವ ಹಾಗೆ ಒಟ್ಟು ಜಗತ್ತನ್ನು ಒಬ್ಬ ದೇವರು ಸೃಷ್ಟಿಸಿರಬೇಕೆಂದೂ, ಈಗ ಪ್ರಪಂಚದಲ್ಲಿ ಕಂಡು ಬರುವ ಶಕ್ತಿಗಳೆಲ್ಲಾ ದೇವರೆಂಬ ಆದಿಶಕ್ತಿಯಿಂದ ಉಂಟಾಗಿದೆ ಎಂದೂ, ಜಗತ್ತಿನ ಪರಿಣಾಮಗಳೂ ಇತರ ಸೃಷ್ಟಿಗಳೂ ಮಾನವರ ಅನುಕೂಲಗಳನ್ನು ವೃದ್ಧಿ ಪಡಿಸುವುದರಿಂದ ಈ ಜಗತ್ತಿಗೆ ದೇವರೆಂಬ ಕರ್ತನಿರಬೇಕೆಂದೂ, ನಮಗೆ ದೇವರೆಂಬ ತಿಳಿವಳಿಕೆ ಇರುವುದರಿಂದ ಇದಕ್ಕೆ ವಿಷಯವಾದ ದೇವರೆಂಬ ಒಂದು ವಸ್ತು ಇರಬೇಕೆಂದೂ ನಿತ್ಯ ಜಗತ್ತು ಕಾರ್ಯವಾದುದರಿಂದ ಅದಕ್ಕೆ ದೇವರೆಂಬ ಅಧಿಕಾರಣವಿರಬೇಕೆಂದೂ ಸಾಮಾನ್ಯ ಜನರು ನಂಬುತ್ತಾರೆಯಲ್ಲವೆ? ಆದರೆ ಈ ಕಾರಣಗಳಿಂದ ದೇವರಿದ್ದಾನೆಂದು ನಾವು ಒಪ್ಪುವುದಿಲ್ಲ; ಈ ತರ್ಕವು ಸರಿಯಲ್ಲವೆಂದು ತೋರಿಸುವುದಕ್ಕಾಗಿ ಕೆಳಗಿನ ಪ್ರತಿವಾದಗಳನ್ನು ವಿವರಿಸುತ್ತೇನೆ.

ಮಾನವರೆಲ್ಲರೂ ದೇವರೆಂಬ ಆದಿ ತಂದೆಯಿಂದ ಉಂಟಾಗಿದ್ದರೆ ಆ ದೇವರು ಉಂಟಾದದ್ದು ಹೇಗೆ? ಯಾವ ತಂದೆತಾಯಿಗಳಿಂದ? ಪ್ರಪಂಚದಲ್ಲಿರುವ ಸಕಲ ವಸ್ತುಗಳಿಗೂ ಆದ್ಯಂತವಿರುವಾಗ, ಎಲ್ಲಕ್ಕೂ ಕರ್ತನಿರಬೇಕೆಂದು ಹೇಳಿ ದೇವರಿಗೆ ಮಾತ್ರ ಕರ್ತೃ ಬೇಕಿಲ್ಲವೆಂದು ಹೇಳಿದರೆ ಅದು ಅಸಂಬದ್ಧವಲ್ಲವೇ? ಜಗತ್ತಿನ ಪರಿಣಾಮಗಳೂ ಇತರ ಸೃಷ್ಟಿಗಳೂ ಮಾನವರ ಅನುಕೂಲಗಳನ್ನು ಹೆಚ್ಚಿಸುವುದಕ್ಕಿಂತ ಅಧಿಕವಾಗಿ ಮಾನವರಿಗೂ ಪ್ರಾಣಿಗಳಿಗೂ ಕಷ್ಟಗಳನ್ನೂ ದುಃಖಗಳನ್ನೂ ಉಂಟುಮಾಡುತ್ತಿಲ್ಲವೇ? ನೀವು ಹೇಳುವ ದೇವರು ಎಂಬ ಶಕ್ತಿಗೆ ಕಾರಣವಾದ ಮಹಾಶಕ್ತಿಯಿಂದ ಕೂಡಿದ ಇನ್ನೊಂದು ಮಹಾವ್ಯಕ್ತಿಯು ಇರಬೇಕಲ್ಲವೆ? ಮನುಷ್ಯನ ಭ್ರಮೆಯೂ ತಿಳಿವಳಿಕೆಯೇ; ಆ ಭ್ರಮೆಗೆ ಯಾವ ವಸ್ತುವೂ ವಿಷಯವಲ್ಲ. ದೇವರೆಂಬ ತಿಳಿವಳಿಕೆಯು ಏಕೆ ಭ್ರಮೆಯಾಗಬಾರದು? ದೇವರು ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸಿದ್ದರೆ ಅದನ್ನು ಏತರಿಂದ ಸೃಷ್ಟಿಸಿದ? ಶೂನ್ಯತೆಯಿಂದ ಈ ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸಿದ ಎಂದು ಹೇಳಿದರೆ, ಅದು ವಸ್ತುವನ್ನಾಗಲಿ ಶಕ್ತಿಯನ್ನಾಗಲಿ ಸಂಪೂರ್ಣವಾಗಿ ನಾಶಮಾಡುವುದಕ್ಕೆ ಆಗುವುದಿಲ್ಲ (Indestructibility of matter and force) ಎಂಬ ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರದ ನಿಯಮಕ್ಕೆ ವಿರೋಧವಾಗುತ್ತದೆಯಲ್ಲವೇ? ಲಕ್ಷಾಂತರ ಜೀವಿಗಳು ಹುಟ್ಟಿ ನಾಶಬಹುದು; ಕೋಟ್ಯಾನು ಕೋಟಿ ರೂಪಗಳು ಪರಿವರ್ತನೆ ಹೊಂದಬಹುದು; ಆದರೆ ವಸ್ತುಮಾತ್ರ ನಾಶವಾಗುವುದಿಲ್ಲ ಮತ್ತು ಅದು ಶೂನ್ಯದಿಂದ ಇರುವುದಾದರೆ ದೇವರನ್ನು ಒಪ್ಪಬೇಕಾದುದು ಅನಾವಶ್ಯಕವಲ್ಲವೇ?

ದೇವರು ತನ್ನಿಂದಲೇ ಜಗತ್ತನ್ನು ಉಂಟುಮಾಡಿದ ಎಂದು ಹೇಳಿದರೆ ಜಗತ್ತು ಭೌತಿಕವಾದುದರಿಂದ ದೇವರೂ ಕೂಡ ಭೌತಿಕವಾಗಿರಬೇಕಲ್ಲವೇ? ಹಾಗೆ ದೇವರು ಭೌತಿಕನಾದರೆ ಪಂಚೇಂದ್ರಿಯಗಳಲ್ಲಿ ಒಂದಕ್ಕಾದರೂ ಅವನು ಗೋಚರವಾಗಬೇಕಿತ್ತಲ್ಲವೇ? ಆದರೆ ದೇವರು ಪಂಚೇಂದ್ರಿಯಗಳಿಗೆ ಗೋಚರನಲ್ಲ: ಆದುದರಿಂದ ಅವನು ಭೌತಿಕನಲ್ಲ; ಆದುದರಿಂದ ಅವನು ಭೌತಿಕ ಜಗತ್ತನ್ನು ಸೃಷ್ಟಿಸಿಲ್ಲ ಎಂದು ಹೇಳಬೇಕಾಗುತ್ತದೆ. ವಸ್ತುವಿನಂತೆ ಶಕ್ತಿಯೂ

(*Continued on page 6.*)



H. H. MAHARAJA KRISHNARAJA WADIYAR III

Installed in 1799 after the Fourth Mysore War against Tippu Sultan, he revived the Dasara Celebrations and continued them till his demise in 1868.

ಶ್ರೀ ಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಟಿಪ್ಪುಸುಲ್ತಾನ್ ಮಡಿದ ನಂತರ ೧೭೯೯ರಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು. ಕ್ಷಯಿಸಿದ್ದ ದಸರಾ ಉತ್ಸವವನ್ನು ಪುನರುಜ್ಜೀವನ ಮಾಡಿ ೧೮೬೮ ರವರೆಗೆ ಬೆಳೆಸಿದರು.

H. H. MAHARAJA KRISHNARAJA WADIYAR IV

Installed in 1902 he continued the Dasara Celebrations with added grandeur till 1940.

ಶ್ರೀ ಮುಮ್ಮಹಾರಾಜ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ೧೯೦೨ರಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ದಸರಾಮಹೋತ್ಸವವನ್ನು ನಿರತಿಶಯ ವಿಜೃಂಭಣೆಯಿಂದ ೧೯೪೦ ರವರೆಗೆ ಆಚರಿಸಿದರು.

(Continued from page 3.)

ಕೂಡ ಅವಿನಾಶವಾಗಿರುತ್ತದೆ ಎಂಬುದು ವಿಜ್ಞಾನದ ಸಿದ್ಧಾಂತ; ಶಕ್ತಿಯು ಸುಪ್ತವಾಗಿದ್ದರೂ ವಸ್ತುವನ್ನು ಹೊಂದಿಕೊಂಡೇ ಇರುತ್ತದೆ. ಮನುಷ್ಯ ಯಂತ್ರಕ್ಕೆ ಆಹಾರ ತುಂಬಿದರೆ ದೇಹಶಕ್ತಿಯೂ, ಆಲೋಚನಾ ಶಕ್ತಿಯೂ, ಹುಟ್ಟುತ್ತದೆ. ಆಹಾರವಿಲ್ಲದ ದೇಹ ಒಣಗಿ ಸತ್ತು ಆಲೋಚನೆಯನ್ನು ಪಡೆದಿರುವುದಿಲ್ಲ. ದೇವರಿಗೆ ಆಲೋಚನಾಶಕ್ತಿ ಇರುವುದಾದರೆ ಅವನೂ ಶಕ್ತಿಗಾಗಿ ಆಹಾರವನ್ನು ತಿನ್ನಬೇಡವೇ? ಹಾಗಾದರೆ ದೇವರ ಆಹಾರವೇನು? ಹೊಟ್ಟೆಯಾವುದು? ಮೇಲಿನ ಸಂಶಯಗಳಿಗೆ ಉತ್ತರವನ್ನು ಪಡೆಯುವುದು ಕಷ್ಟವಾಗುತ್ತದೆ. ಹೀಗೆ ಕಣ್ಣಿಗೆ ಕಾಣದ, ಕಿವಿಗೆ ಕೇಳದ, ಸ್ಪರ್ಶ ಘ್ರಾಣಗಳಿಗೆ ಹರಿಯದ, ಬುದ್ಧಿಗೆ ಸಿಲುಕದ ದೇವರನ್ನು ಕಲ್ಪನೆಯಿಂದ ಸೃಷ್ಟಿಸುವುದರ ಬದಲು ಜಗತ್ತಿಗೇ ಆದ್ಯಂತವಿಲ್ಲವೆಂದು ಏಕೆ ಒಪ್ಪಬಾರದು? ದೇವರ ಆದಿಯು ರಹಸ್ಯಮಯವು ಎಂದು ಒಪ್ಪಿ ಆದಿಯಿಂದಲೂ ದೇವರಿದ್ದಾನೆಂದು ಘೋಷಿಸುವುದರ ಬದಲು ಆದಿಯಿಂದಲೂ ವಿಶ್ವವಿತ್ತು ಎಂದು ಹೇಳಿ ಸುಮ್ಮನಿರುವುದು ಲೇಸಲ್ಲವೆ?

ವೇದಾಂತಿ:— ಸಾಮಾನ್ಯ ಜನರು ದೇವರಿದ್ದಾನೆಂದು ನಂಬಲು ಸಹಾಯಕಗಳಾದ ಕಾರಣಗಳನ್ನು ಅನುವಾದ ಮಾಡಿ, ಆದೇ ಮಾದರಿಯ ಕಾರಣಗಳನ್ನು ಹೇಳಿ, ದೇವರಿಲ್ಲ; ಜಗತ್ತು ಮಾತ್ರ ಶಾಶ್ವತವಾಗಿದೆಯೆಂದು ತಿಳಿಯಪಡಿಸಿರುವಿರಿ. ಆದರೆ ದೇವರಿದ್ದಾನೆಂದು ಸಾಧಿಸುವುದಕ್ಕಾಗಿ ಭಾರತೀಯ ವೇದಾಂತಿಗಳು ಕೈಗೊಂಡಿರುವ "ವಿಚಾರ ಮಾರ್ಗವು" ಬೇರೆಯಾಗಿಯೇ ಇರುವುದು; ಅದನ್ನು ತಿಳಿಯಪಡಿಸಲು ಪ್ರಯತ್ನಿಸುತ್ತೇವೆ. ಸಾಮಾನ್ಯಜನರು ದೇವರಿದ್ದಾನೆಂದು ವಿವರಿಸುವ ಕಾರಣಗಳೇ ಬೇರೆ; ವೇದಾಂತಿಯು ದೇವರು ಇದ್ದಾನೆಂಬ ಸಿದ್ಧಾಂತಕ್ಕೆ ಬರಲು ಸಾಧಕವಾದ ವಿಚಾರ ಮಾರ್ಗವೆ ಬೇರೆ ಎಂಬುದನ್ನು ವಿದ್ಯಾರ್ಥಿಯು ಮೊದಲು ತಿಳಿಯಬೇಕು.

"ಕಿವಿಗೆ ಕೇಳದ, ಕಣ್ಣಿಗೆ ಕಾಣದ, ಸ್ಪರ್ಶಘ್ರಾಣಗಳಿಗೆ ಹರಿಯದ, ಬುದ್ಧಿಗೆ ಸಿಲುಕದ ದೇವರನ್ನು ಕಲ್ಪನೆಯಿಂದ ಸೃಷ್ಟಿಸುವುದರ ಬದಲು ಜಗತ್ತು ಎಂದೆಂದಿಗೂ ಇದೆ. ಅದಕ್ಕೆ ಆದ್ಯಂತವಿಲ್ಲವೆಂದು ಏಕೆ ಒಪ್ಪಬಾರದು ಎಂದು ಹೇಳುತ್ತೀರಲ್ಲವೆ? ಆದರೆ ಜಗತ್ತು ಆಥವ ವಿಶ್ವವು ನೀವು ಪ್ರತ್ಯಕ್ಷದಲ್ಲಿ ಕಾಣುವಹಾಗೆಯೇ ಇದೆ ಎಂಬ ತೀರ್ಮಾನವನ್ನು ನೀವು ಯಾವ ಆಧಾರದಿಂದ ಮಾಡುವಿರಿ? ಮಾನವರೆಲ್ಲರೂ ಈ ವಿಶ್ವವನ್ನು ಪ್ರತ್ಯಕ್ಷಿಸುವುದರಿಂದ "ಇದು ಇದೆ" ಎಂದು ವೈಜ್ಞಾನಿಕರು ತೀರ್ಮಾನಿಸುತ್ತಾರೆ ಎಂದು ಉತ್ತರ ಬರುತ್ತದೆ. ಈ ತೀರ್ಮಾನವು ಸರಿಯಾದದ್ದೇ ಎಂಬ ವಿಚಾರವನ್ನು ಸ್ವಲ್ಪ ಆಲೋಚಿಸಬೇಕಾಗಿದೆ. ಈಗ "ನಾನು ಜಗತ್ತನ್ನು ಪ್ರತ್ಯಕ್ಷಿಸುತ್ತೇನೆ" ಎಂಬ ಅನುಭವವು (Experience) ನನಗೆ ಇದೆ. ಆದರೆ ಈ ಪ್ರತ್ಯಕ್ಷ ಅನುಭವದಲ್ಲಿ ಇತರ ಮಾನವರೆಲ್ಲರೂ, ಆದರಲ್ಲಿ ವೈಜ್ಞಾನಿಕರೂ ಕೂಡ ಅಡಗಿರುವುದರಿಂದ ಇವರೆಲ್ಲರೂ ನನ್ನ ಪ್ರತ್ಯಕ್ಷದ ಜಗತ್ತಿನಲ್ಲಿ ಒಂದು ಭಾಗವಾಗುತ್ತಾರೆ ಆದುದರಿಂದ ಜಗತ್ತಿನ ಪ್ರತ್ಯಕ್ಷವೆಂಬ ಅನುಭವದಲ್ಲಿ ಎಲ್ಲವನ್ನೂ ತಿಳಿಯುವ "ನಾನು (Subject) ಒಂದು ಭಾಗ, ಮತ್ತು ನನ್ನಿಂದ ತಿಳಿಯಲ್ಪಡುವ ಒಟ್ಟು ಪ್ರಪಂಚವು, ಜಗತ್ತು ಅಥವ ವಿಶ್ವವು (Objective Universe) ಇನ್ನೊಂದು ಭಾಗ. ಈ ಎರಡರಲ್ಲಿ ಜಗತ್ತನ್ನು ಏಕ ದೇಶವಾಗಿ ಪ್ರತ್ಯಕ್ಷಿಸುವ "ನಾನು (Subject) ದೊಡ್ಡವನೆ? ಅಥವ ನನ್ನ ಅನುಭವಕ್ಕೆ ಒಳಪಟ್ಟಿರುವ ಜಗತ್ತು (Objective Universe) ದೊಡ್ಡದೆ? ಎಂಬ ಪ್ರಶ್ನೆ ಏಳುತ್ತದೆ. ಎಲ್ಲವನ್ನೂ ಸಾಕ್ಷಾತ್ಕರಿಸುವ ನಾನು ಎಂಬ ಅಸ್ತಿತ್ವವನ್ನೇ ವೇದಾಂತಿಗಳು "ಸಾಕ್ಷಿ" ಎಂದು ಕರೆಯುವರು. "ಸಾಕ್ಷಿಯ ಇರುವಿಕೆಯು ಹೆಚ್ಚು ಸತ್ಯವೇ; ಜಗತ್ತಿನ ಇರುವಿಕೆಯು ಹೆಚ್ಚು ಸತ್ಯವೇ?" ಎಂದು ಕೇಳಿದರೆ ಸಾಕ್ಷಿಯ ಇರುವಿಕೆಯೇ ಹೆಚ್ಚು ಸತ್ಯವೆಂದು ಹೇಳಬೇಕಾಗುತ್ತದೆ. ಏಕೆಂದರೆ, ಪ್ರತಿಯೊಬ್ಬನೂ ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜಗತ್ತು ಅವನ ಅಂತಃಕರಣದ (ಮನಸ್ಸಿನ) ಶಕ್ತಿಗನುಗುಣವಾಗಿ ಬೇರೆ ಬೇರೆಯಾಗಿರುತ್ತದೆಯಲ್ಲವೆ? ಉದಾಹರಣೆಗಾಗಿ ಬೆಕ್ಕು ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜಗತ್ತಿಗೂ ಹುಲಿಯು ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜಗತ್ತಿಗೂ ಕೋತಿಯು ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜಗತ್ತಿಗೂ, ಕಾಡುಮನುಷ್ಯನು ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜಗತ್ತಿಗೂ, ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಪಡೆದ ಮಾನವನು ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜಗತ್ತಿಗೂ ಮತ್ತು ಯೋಗಿಯು ಸಮಾಧಿಜ್ಞಾನದ ವೇಳೆಯಲ್ಲಿ ಪ್ರತ್ಯಕ್ಷಿಸುವ ಜಗತ್ತಿಗೂ ಎಷ್ಟೋ ವ್ಯತ್ಯಾಸಗಳಿವೆ. ಆದರೆ ಇವೆಲ್ಲಕ್ಕೂ ಆಧಾರವಾದ "ಸಾಕ್ಷಿಯು" ಹೊರಗಿರುವ ಒಂದು ವಿಧವಾದ ಆದಿ ಜಗತ್ತು ಇದ್ದೇ ಇರುತ್ತದೆ ಎಂದು ಹೇಳಿದರೆ ಆ ನಿಜವಾದ ಜಗತ್ತು ಕೂಡ "ಕಿವಿಗೆ ಕೇಳದ, ಕಣ್ಣಿಗೆ ಕಾಣದ, ಸ್ಪರ್ಶಘ್ರಾಣಗಳಿಗೆ ಹರಿಯದ, ಬುದ್ಧಿಗೆ ಸಿಲುಕದ "ಇರುವಿಕೆ" ಯಲ್ಲವೆ? ಇಷ್ಟೇ ಅಲ್ಲ. ಬೇರೆ ಬೇರೆ ಪ್ರಾಣಿಗಳ, ಮನುಷ್ಯರ ಪ್ರತ್ಯಕ್ಷಕ್ಕೆ ಗೋಚರವಾಗುವ ಪ್ರಪಂಚವೆಲ್ಲವೂ ನಿಜವಾಗಿಯೂ "ಸಾಕ್ಷಿಯ" ಹೊರಗೆ ಇಲ್ಲವೇ ಇಲ್ಲವೆಂದೂ ಸಾಕ್ಷಿಯೊಡನೆ ಸೇರಿರುವ ಅಂತಃಕರಣ (Mind) ಎಂಬ ಮನಸ್ಸಿನ ಕನ್ನಡಿಯಲ್ಲಿ ಪ್ರತಿಬಿಂಬಗಳಾಗಿರಬಹುದೆಂದೂ ಪ್ರಾಜ್ಞರಾದ ಹಲವು ಪಶ್ಚಿಮ ದೇಶಗಳ ತತ್ವಶಾಸ್ತ್ರಜ್ಞರೂ ಕೂಡ ಬಹಳ ಸ್ಪಾರಸ್ಯವಾಗಿ ವಾದಿಸಿರುವರು.

(ಮುಂದುವರಿಯುವುದು.)

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The budjet estimates for 1970-71 provide Rs. 4,78·40,000 for payment of purses against the revised estimates of Rs. 4,78,-28.000 for 1969-70.

The purses money paid to the 20 top former rulers from 1950-51 to 1969-70, was Rs. 55,11,14,284.

The following list shows the total amount paid to the former rulers each year (in rupees):

1950-51:	5,72,46,491;
1951-52:	5,52,36,727;
1952-53:	5,23,65,040;
1953-54:	5,54,05,035;
1954-55:	5,46,85,735;
1955-56:	5,43,43,201;
1957-58:	5,40,19,449;
1958-59:	5,43,48,778;
1959-60:	5,31,38,362;
1960-61:	5,34,22,374;
1961-62:	5,23,01,467;
1962-63:	5,09,27,422;
1963-64:	5,07,27,422;
1964-65:	5 06,86,375;
1965-66:	5,00,53,080;
1966-67:	5,06,86,799;
1967-68:	4,79,77,283;
1268-69:	4,78,18,512;
Total:	97,93,63,185.

The top 20 rulers of the following states were paid a total amount as shown against each in the last 20 years (in repees):

Hyderabad:	7,68,31,698;
Baroda:	2,16,99,598;
Mysore:	5,20,00,000;
Gwalior:	3,69,35,616;
Travancore:	3,60,00,000;
Jaipur:	3,60,00,000;
Jodhpur:	2,89,21,918;
Patiala:	3,40.00,000;
Bikanir:	2,03,39,452;
Indore:	2,16,79,452;
Bhopal,	1,59,06,658;
Bhawnagar:	2,00,00,000;
Jammu and Kashmir:	2,00,00,000;
Kolhapur:	2,00,00,000;
Nawanagar:	2,00,00,000:
Rewa:	2,00,00,000;
Udaipur;	2,00,00,000;
Cooch Behar:	1,70.00,000;
Morvi:	1,60,00,000;
Gondal:	1,60,00,000;
Total:	55,11,14,284.

FOUR WORDS

Sam Marx, Hollywood producer, has spent a good many sleepless nights trying to work out how much wisdom can be crammed into four words:

"In God we trust. This, too, shall pass. Live and let live. Still waters run deep. Bad news travels fast. Love laughs at locksmiths. Nothing succeeds like success. Charity begins at home. Politicians make strange bedfellows. Nothing ventured, nothing gained. Man proposes, God disposes. Let sleeping dogs lie."

The moral may be: If you can't say it in four words, don't say it.

LINGUIST

Vittorio De Sica, actor and film director, who speeks several languages, explains: "I speak English with producers, German with critics, French with women, and Italian when the barber cuts me while giving me a shave!"

THE EXPO 70

The Japanese press calls the world Exhibition in Osaka prototype of the future "society of information". The sponsors of the Exhibition have spent nearly 3,500 million yens on the establishment of the ramified system of automatic teletype communication and computers which can immediately transmit the necessary information to any corner of the EXPO. All day long computers record the flow of visitors and transmit information on the greatest concentration of visitors or a lack of visitors in pavilions at the moment to a special display board installed in the centre of the Exhibition. Computers help find strayed children. Even telephones are made here like small computers. Instead of ordinary dials they have buttons.

Each day computers record ever new "achivements". For instance, during the rainy period the visitors have taken along seven thousand out of eight thousand umbrellas prepared by the managers for the period of foul weather. At the same time, the lost property office has housed 16,000 lost things to the value of 10 million yens. In addition, 34,000 visitors have been injured on the EXPO's territory.

computers have determined the Exhibition's biggest day -June 7. That day 627,094 visitors came here-twice more than the average daily rate, although the Exhibition is always filled to the capacity. One may add that during the work of the Exhibition 635 strayed children and 1,610 adults have been registered here, 30 persons suffered from sunstrokes, ambulances were called 83 times. On the territory of the Exhibition 270 tons of refuse were collected, the removal of which required the use of 54 heavy-duty trucks.

According to the local press, in the number of visitors, the EXPO-70 mob outstrip its Montreal predecessor visited by 50 million. The near future will show whether these predictions are correct. However, already now a phenomenal result has been achieved at the EXPO at the Soviet pavilion. By July 19th fifteen million visitors have come here. Throughout the history of World Exhibitions not a single pavilion has attracted so many visitors.

"I think that during the work of the the EXPO a considerable portion of the Japanese population will visit the Soviet pavilion. Most of them are working people. And the fact that they can see practical acievements of socialism with their own eyes is of great importance," said Sakisaka Itsuro, a veteran of the Japanese socialist movement, Chairman of the Society for Studying Socialism. He has noted one of the greatest achievements of the EXPO—millions of Japanese have been provided with the opportunity to see with their own eyes socialism, how it works practically, to understand that future is with socialism, says a report.

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SWEDEN AND SANSKRIT

Mysore, India.
16-9-70.

ar Mr. Sven Bertil Hansson,

It was a pleasure to receive your letter of 8-8-1970, and know of your interest in Sanskrit. On 22-8-1968, I replied to your brother Mr. Lennart Hansson. And on 9-5-69 and 10-6-70, I replied to Mr. Peter Bernin I have tried to explain in them how Sanskrit could be learnt. Since you are also interested in Sanskrit like them, will you please ask them to show you my replies, and request Mr. Bernin to show you tne Sanskrit-English, English-Sanskrit Dictionaries and other books which I have sent lo him on 3-6-70, and 17-7-70. I trust they have reached him by now. If you see them and let me know which of them you want, and send the cost of books and postage, I shall arrange to buy and send them.

Since you and your brother and Mr. Bernin are known to each other, it would make the study easier if you arrange to meet and exchange notes.

The people of India, many thousands of years ago, developed Sanskrit as the language of culture and general education and literature, and have protected it against decay by writing its grammar which has kept it alive and in good form during all these centuries (40-50). It is the basis of our Hinduism, and we Brahmins use it in our daily religious duties and worship of God. From birth to death 16 ceremonies are prescribed, all in Sanskrit. The cermonies at death and the annual ceremonies performed for dead elders are in Sanskrit. There are Sanskrit Colleges in many parts of the country where its vast literature and sciences are studied and handed on to younger generations. The populace in general have got their regional languages for normal intercourse, just as the States in Europe have. India is about one-third the size of Europe, with different languages, many of the languages are however descended from Sanskrit.

To learn Sanskrit in Sweden, to start with, you have to learn the letters—by copying them, and their sounds by means of corresponding English letters. Then begni to read and pronounce words. Read short sentences with their English meanings. Then try to translate the sanskrit into English, and the English into Sanskrit. Great Sanskrit Dramas have English-translations. They could be studied word by word, and the meaning understood. A knowledge of Hindu mythology, and back-ground of Hindu thoughts, could be had by reading English translations of the two great Epics, Ramayana and Mahabharatha, the translations of Upanishads in which ancient sages have described their quest for knowledge of man's life, the Universe, and God. The English translation of the Bhagavad-Geeta would prove very interesting reading, and improve your outlook on life.

This Academy I started in 1952 in order to show my countrymen who have become anglicised by 2 centuries of British Rule and Education, the wealth of culture, vast literature and great thoughts that their ancestors have left behind, and publish some

of the unpublished works which would help human progress. I have studied Sanskrit since I was 5 years old, and I am now 80, and find there is still so much to study!

With best wishes

I am

Yours very sincerely.

G. R. Josyer.

Here is your name in Sanskrit :

Mr.	Sven	Bertil	Hansson.
श्री	स्वेन्	बर्टिल्	हान्सन्.
Malmo.		Sweden.	Europe.
मालमो,		स्वीडन्,	यूरोप्.

SINGING AND DOING

Chaliapin had a servant Pyotr. Once a journalist came to interview the great singer.

"You won't have any luck," Pyotr said. "Chaliapin is taking a bath right now and you won't have a chance to talk with him. But I can answer all your questions."

"Tell me, please", the journalist asked, "what are your plans for the immediate future?"

"Tomorrow we are off to Milan, where we shall sing Mephistopheles at La Scala, then we go to London, where we shall sing...."

At that moment the door opened and Chaliapin added cheerily: "That's all perfectly correct. Only when you go off to Milan and London, Pyotr, don't forget to take me along with you!"

Chaliapin was always indignant at people who thought the work of a singer easy. "They remind me", he said, "of a drozhky driver who once took me around Moscow: 'And you, sir what do you do?'

"'I sing.'"

"'I'm not talking about that. I asked what you do? Singing — well, we all sing. I sing when I'm feeling sad. I asked what you do?'"

LION AND TORCH

"Once Ernest Hemingway received a letter from England asking if it was true that a lion would not attack a person carrying a flaming torch.

"It all depends on how fast the torch is being carried", was his answer.

THE KAISER

Kaiser Frederick II fancied himself a deep thinker and enjoyed posing all sorts of tricky questions to the members of his Academy of Science. One day he inquired:

"Why is that a glass of champagne rings truer than a glass of burgundy?"

Professor Sultzer gave this reply on behalf of his colleagues:

"In view of Your Majesty's meagre allowances to your Academicians, we are, unfortunately, deprived of the opportunity to stage such experiments."

* * *

Today the management of the Volna Restaurent gave a warm welcome to its ten-thousandth client, who was given a free dinner and presented with a valuable gift. By a happy coincidence the ten-thousandth client was V. Samoilov, a food inspector who was visiting the restaurant in the performance of his official duties!

X.

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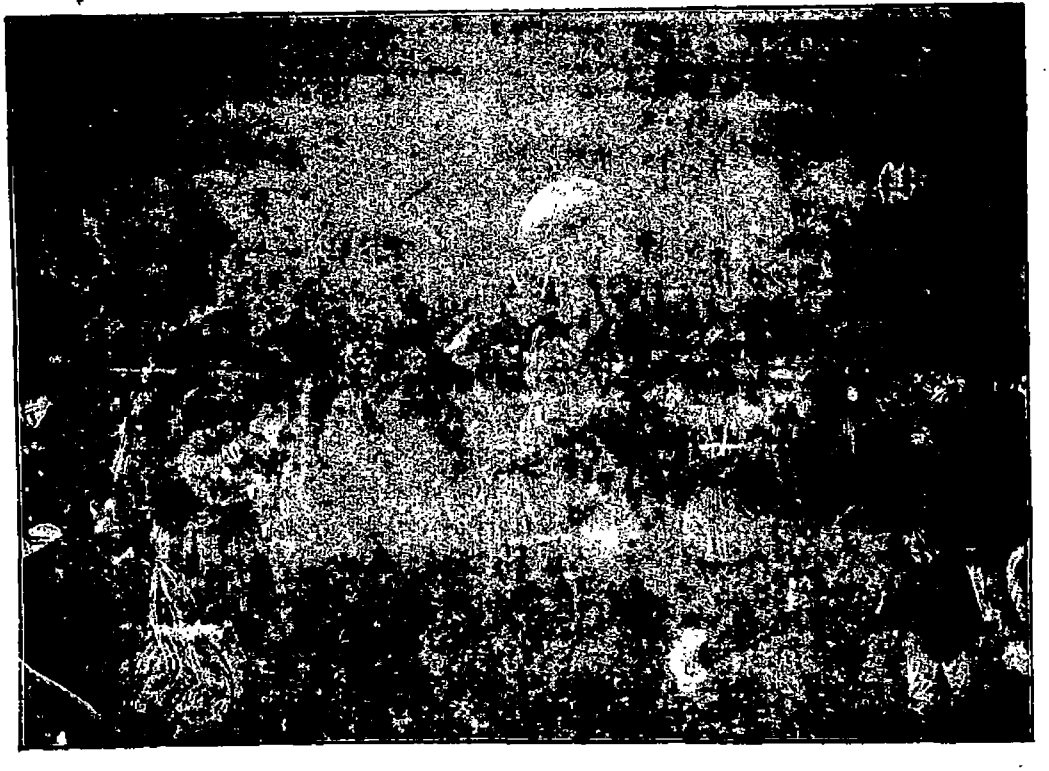

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AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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Modern Review, Calcutta

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

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SPENDING SPREE

Non-developmental revenue expenditure of the Union Government increased by Rs. 126·46 crores between 1968-69 and 1970-71 (Budjet estimates) despite operation of various economy measures, according to official figures available now.

Total non-developmental revenue expenditure increased from Rs. 904·02 crores in 1968-69 to Rs. 1,030·48 crores in the 1970-71 budjet estimates.

Expenditure on general services alone went up from Rs. 159·32 crores to Rs 195·46 crores during the same period.

The cost of collection of taxes and duties, police and audit shot up by Rs. 9·50 crores.

Increase on account of collection of taxes and duties was Rs. 38·69 crores in 1968-69 which is expected to be around Rs. 48·55 crores in 1970-71.

During the same period, ezpenditure on police went up from Rs. 72 crores to an estimated level of Rs 88·84 crores, on General administration from Rs. 27·98 crores to Rs. 29.17 crores, audit fiom Rs. 18·06 crores to Rs. 22·50 crores. External Affairs from Rs. 14·12 crores to Rs. 23·48 crores and others from Rs. 26·56 crores to Rs. 31 47 crores.

Increase in expenditure on External affairs was mainly due to opening of new missions and expansion of intelligence bureau.

So far as the development expenditure is concerned, it went up from Rs. 842·29 crores in 1968-69 to Rs. 1,052-06 crores (revised estimates) in 1969-70 and Rs. 1,195. 15 crores in 1970-71 (budjet estimates).

The percentage of expenditure on "General administration" to the total administrative expenditure, however, showed a steady decline from 16 in 1965 66 to 12 in 1969 70.

The Government took various economy measures, in 1966-67 which are still in operation, These measures include : Indian built staff cars to be purchased as staff cars in future except when required mainly for foreign visitors and V.I.Ps., expenditure on entertainment to be kept to the "absolute minimum", the maximum rate of incidentals for internal air travel reduced from Rs. 30 to Rs. 10 a journey, allowance for incidentals for rail journeys on duty restricted to one daily allowance for every 4 hours of the journey or part of it and officers were not permitted to take with them their personal or other staff while on tour except in special circumstances.

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CLAIRVOYANCE

Clairvoyance in the original French means clear seeing, and if we do not see a thing clearly we cannot know what it is.

This word has been bandied about in pseudo-occult groups and is stretched to mean everything from crystal gazing to seeing auras and conversing with spirits. If Clairvoyance involved only this, it would justifiably be but a nine-days wonder undeserving of the occultist's attention.

What we understand by clairvoyance is actually the spiritual vision and insight, the gradual unfolding of consciousness exemplified in the lives of the world's great mystics.

The greatest achievements have often the humblest beginnings. But one must know where to start. Apart from the secret teachings of different occult groups there is scant genuine literature on the development of clairvoyance.

An immensely sane and useful book is 'How to develop Clairvoyance' by W. E. Butler (Published by. The Aquarian Press London. Price 6sh.) W. E. Butler is a natural powerful clairvoyant and a world-famous qabalist.

It has been discovered that one of the surest ways of developing clairvoyance is by inducing ocular fatigue by staring fixedly at a certain objet. This is very helpful, but if not practised intelligently is apt to lead only to eyestrain and self deception.

The clairvoyant ability to see auras or the dwellers of the Inner Planes cannot be easily developed by all of us, just as not all can attain mastery in music or painting. But we can all awaken slowly to a greater measure of the mastery of life and circumstances by increasing our receptivity at all levels. ly widening our consciousness and culivating a telepathic rapport with all creations.

The prime requisite for occult development is secrecy. It you go on gabbing about your occult practice you will not go far.

(To be continued)

FROM SWEDEN

Malmo, Sweden.
22-9-70.

Dear Mr. Josyer,

I m very glad to receive your packet from India with students' material for learning Sanskrit. I will also thank you for the letter you sent before the packet. I could not really believe that I could get answer from you because I wrote to you over a year before, and then stop writing to you for over year, and then could get answer fantastic! You really make me glad, so glad that I don't really know how I shall thank you!

I will ask you somethings and hope fot answer from you. How do I know in which direction I shall begin to write Sanskrit, from left to right or up and down? And what is Telugu? And how many blocks (alphabets) are there in Sanskrit? And do you know if there is any alphabet in Tibetan called Lug; and if you know it could you try to get it for me? Or tell me what it is. And last, is there any organisation in Sweden for Sanskrit? And once more thank you very much. You make a soul very glad up here in the north.

Yours sincerely,
Peter Bernin.

The Rationalist

THE LANGUAGES

However much is being translated it is impossible to cover all that is being written; statistics show that only 1·5 per cent of the outstanding books which appear in various parts of the globe are being translated into foreign languages.

Specialists state that there are at present 2,796 languages and about 3,000 dialects. There are also the "dead" languages – Latin, Ancient Greek, Hittite, etc, As Voltaire once said, "The existence of different languages is one of the mankind's gravest misfortunes."

One cannot learn all the languages; and there is no need for it. There are thirteen "major" languages (each of them is spoken by over 50 million people). The following figures show the number (in millions) of people speaking different languages;

Chinese — 700; Hindi and Urdu — 280; English — 250; Spanish — 150; Russian — 130; German — 100; Japanese 100; French — 80; Indonesian — 80; Portuguese — 80; Arab — 70; Bengali — 60; Italian — 60.

So if you know just thirteen languages you can speak with two-thirds of the world's population. These thirteen languages are state languages in about sixty-five countries. They are the languages of science, the arts, diplomacy and trade. And there are only thirteen of them.

But which of these is the most important? It might appear to be Chinese, for it is spoken by one in four of the Earth's inhabitants. Then comes Hindi, and so on.

But do not jump to conclusions. The importance of a language, its usefulness is determind by many factors, the number of people it is spoken by being only one of them. Of no less importance is the amount of literature written in this language, and the quantity of information it carries. We learn foreign languages not so much with the aim of speaking with foreigners as of reading and learning about the achievements of science and technology, literature and the arts, about political and social developments in other countries. Which language is the most widespread from this point of view? Look at the following figures(1956):

Number of daily newspapers: English — 2,430: Spanish — 1,000: German — 670: Chinese — 550; Indian Languages — 500; French — 270; Portuguese— 260; Russian – 250; Japanese — 160; Dutch — 140; Italian — 130.

Size of circulation (in millions); English — 98; Japanese — 36; Russian — 30; German — 20; French — 14; Spanish – 11; Chinese — 7 3; Italian — 5·7; Dutch — 4·5; Portugese — 3·5; Indian Languges — 3·5.

What about the number of books published in various languages? 1959 figures show:

Number of titles: Russian — 58,100; English — 42,000; German — 33,500; Japanese – 25,000; French – 16,000; Spanish – 15;000; Italian – 13,000; Portuguese 8,000; Swedish – 6,000; Romanian – 5,600; other languages – 30 670.

The greatest number of books is published in Russian; second place belongs to the English. The number of books published in Japan is noteworthy.

And now about technical literature.

Number of titles (technology and exact sciences): Russian – 28,000; English – 9,200; German – 6,200; Japanese – 4,000;

Italian – 2,300; French – 2,200; Spanish – 1,800.

Some of you may be surprised to find out that more books on technology and exact sciences are published in Russian than in all the other main languages of the world. This is a sign of the great advances the country has made in science, technology and culture in a brief time.

The "usefulness" of a language may be determined by the general "demand," that is by the number of translations done from this language into other world languages. About 30,000 translations are published annually in the whole world; about a third of them are from English, 0·15 from Russian, 0·13 from French and 0·1 from German.

Finally, when choosing a foreign language one should take into consideration its geographical distribution. The first language to be spread far beyond the borders of the mother country was Spanish. Columbus' caravels and conquistadors' swords exported it to twenty countries. English is either the state language or is widespread in fifteen countries, Arab, in thirteen, French in nine and German in three.

Thus, to be able to speak with the inhabitants of sixty countries without an interpreter, you have to learn only five languages. We started from 2,795 languages, then cut the list to 13, and finally arrived at the number four, or at the most five. We are now convinced that it is not by chance that they are the ones mainly taught at higher schools. Having mastered five languages one can speak with 30 per cent of the world's population and read 80 per cent of the books, newspapers and magazines published in the world. As each of these languages is to some extent international the field is still wider.

Mastery of foreign languages infinitely widens cultural horizons. As the Bulgarians say, to know a foreign language means to have one more soul. Marx loved to repeat that each new language is still another weapon in life's struggle. By the way, Marx wrote his diploma work in Latin, 'Poverty of philosophy' in French, 'Capital' in German, and numerous articles in English; in all he knew about ten languages.

The Russian writer Alexander Griboyedov, who knew eleven languages, once said: "The more educated a person is the more useful he is for his native land."

Now how many languages should one know? U.S.S.R. Consulate.

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THREAT

"Mummy, if you still won't let me have an ice cream, well, the next time we go out on a bus I shall call you Grandma all the time!"

* * *

"Don't jump off until the tram stops!"

"I'm in a hurry to get to the hospital."

"Carry on then!"

* * *

"Did she accept your proposal?"

"Yes, but she wants to wait a bit"

"Does she?"

"Yes, She said. 'My dear man, you're the last person I'll marry."

* * *

"What do you find is the best thing for getting the floor clear?

"My husband!"

* * *

"You know, my husband and I have abolutely identical tastes."

"How amazing."

"Well, yes—but it took him five years to get into the way of it."

* * *

"Doctor, is it true that women live longer than men?"

"It is absolutely true if you are talking of widows."

* * *

"If a person is without a single shortcoming, that is unquestionably his greatest shortcoming.

TRIBUTE TO A CLASSIC

In 1962, Alexander Tvardovsky, the editor-in-chief of the Russian literary magazine Novy Mir, took some manuscripts home to read in bed. One by one he tossed them aside, then picked up the manuscript of Alexander Solzhenitsyn's novel "One Day In The Life of Ivon Denisovich" and read ten lines, As he later lold a friend;

"Suddenly I felt that I couldn't read it like this. I had to do something appropriate to the occasion. So I got up. I put on my best black suit, a white short with a starched collar, a tie, and my my good shoes. Then I sat at my desk and read a new classic!"

* * *

That is how Indians read Ramayana and Geeta.

WEATHER

"No one who does what I do for a livivg can be certain what tomorrow will bring..."

"What are you—a sapper?"

"No, a weather man."

* * *

"If these verses don't suit you, I shall send some others", said a novice.

"There is no need to be vengeful. Better to turn your back on your enemies!" replied the critic.

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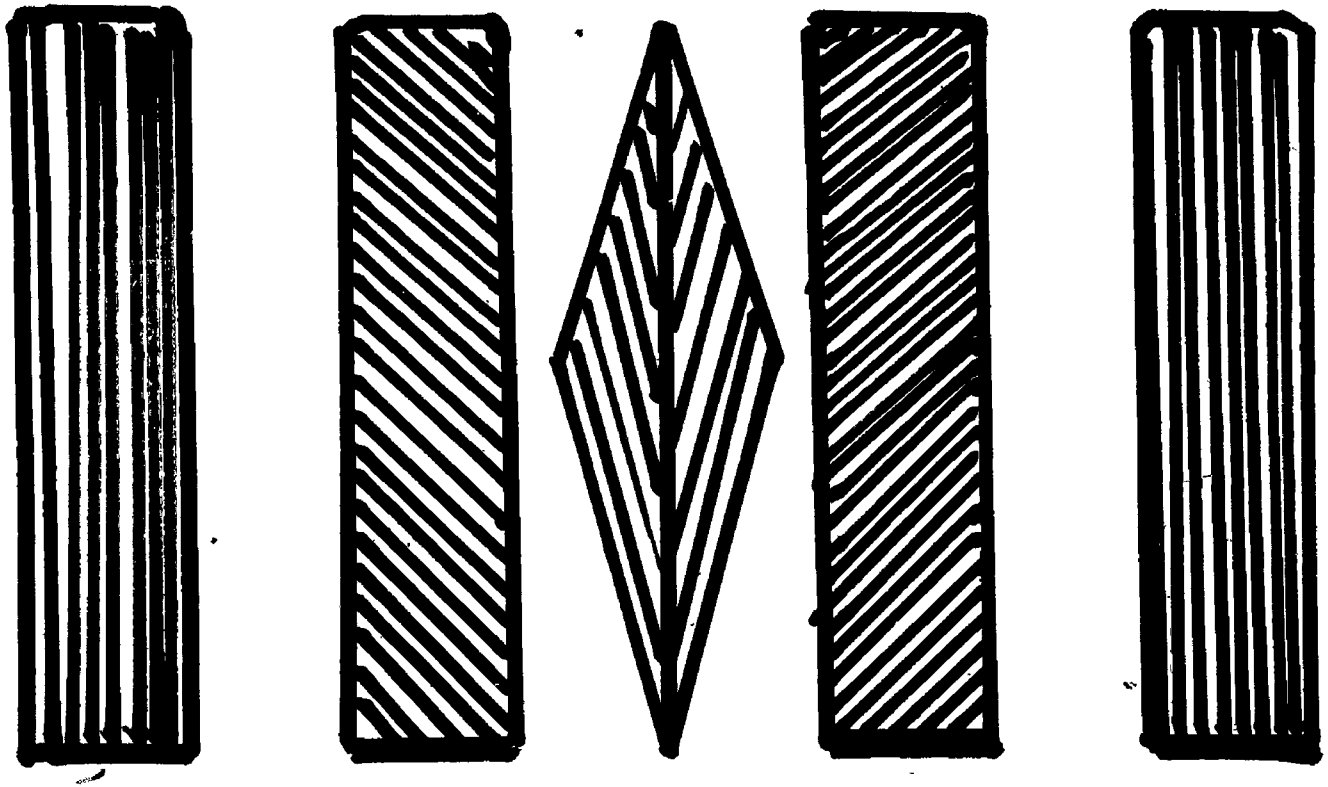

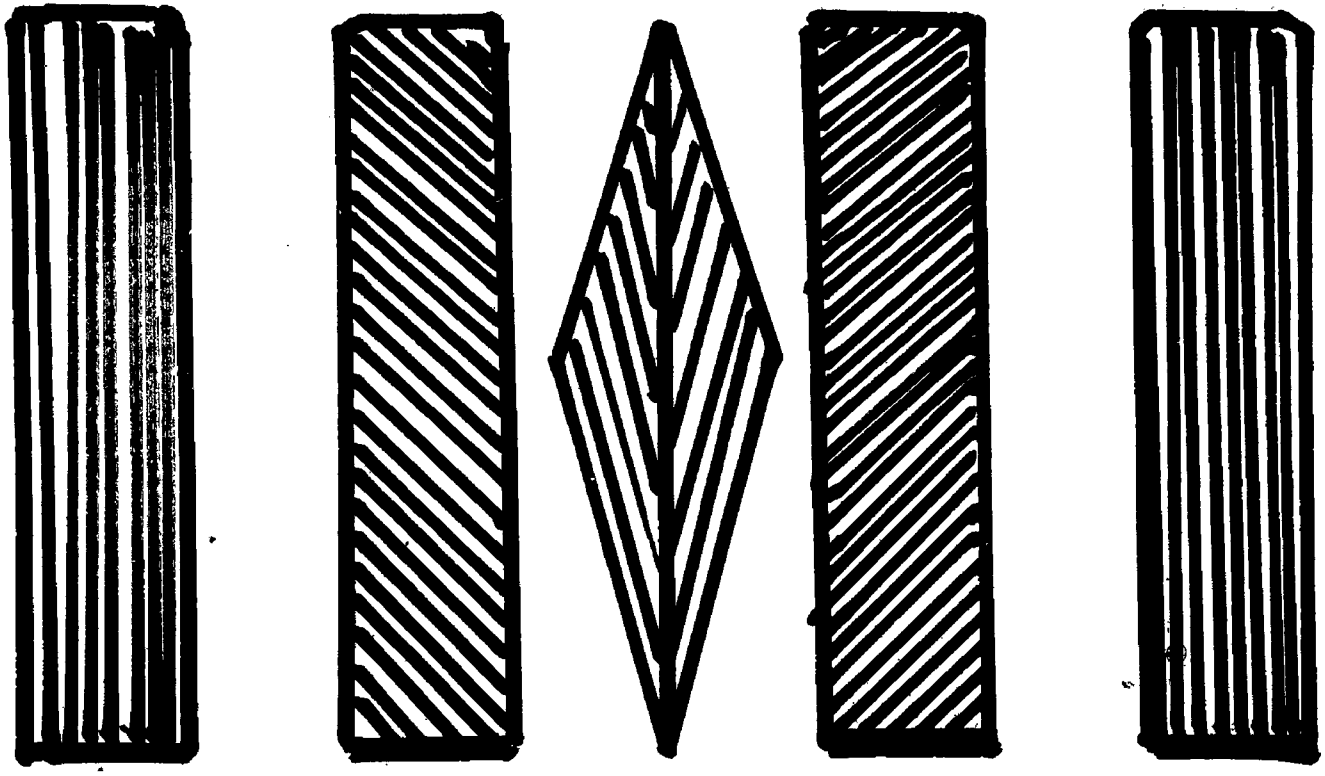

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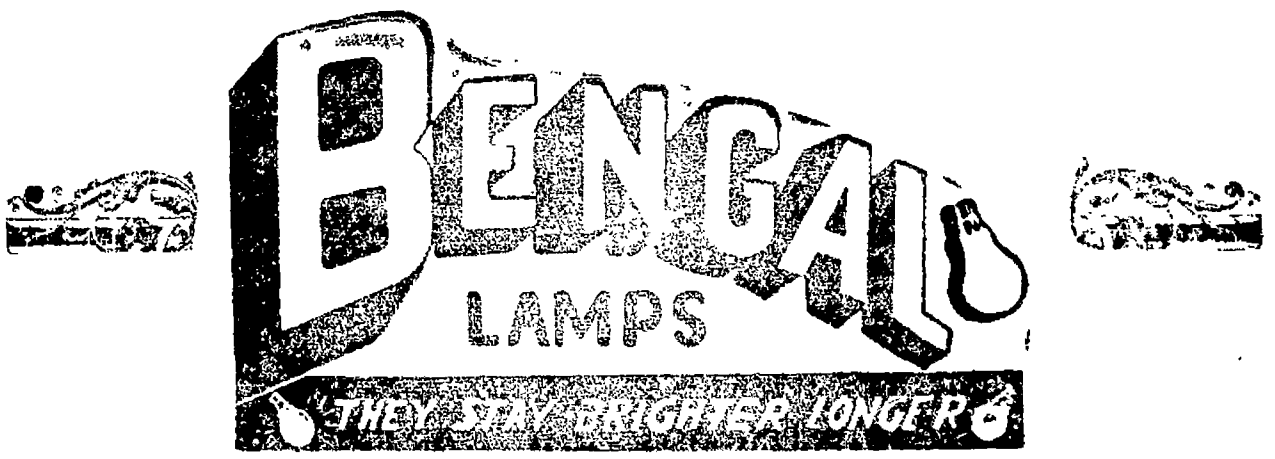

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CLAIRVOYANCE

(Continued from last issue)

In John Fowler's occult novel, 'The Magus,' says, "……Mystery has energy. It pours energy into whoever seeks an answer to it. If you disclose the solution to the mystery you are simply depriving the other seekers of an important source of energy."

Translate into your daily living the ancient Qabalistic injuntion: "To know, to dare, to will, and to be silent."

A useful Hermitic exercise is that of the magnetic eyebath. Dip your face completely in a basin of water. Then open your eyes while your face is immersed in the water and slowly roll your eyes about in all directions.

Do this seven times. The water should have been previously boiled and filtered and then allowed to cool till it is tepid.

Initially you will feel a stinging sensation in the eyes but this will disappear as the eyes get gradually accustomed to the exercise.

This will strengthen your eyes and make them more receptive to the subsequent clairvoyant exercises. It reduces eye-strain, strengthens weak eye-sight, makes the eyes resistant to change of light and water and brings a lustre to them which is unmistakable.

Trying to awaken clairvoyance by crippling or tormenting your physical eyesight is like using a sledge hammer to crack a nut. It may work for the Three Stooges but it's not for the occultist.

If desired a thin decoction eyebright euphray (herba euphrasia) can be added to the basin of water.

An art collector will-not clutter up his salon with all the junk in his attic, but will on the contrary set off the paintings by proper lighting and display.

Similarly if you wish to grow receptive to the finer forces of the universe you will have to discard the junk that resides in your personality. The junk of anger, lust, self-pity, envy, intolerance and vanity.

The free play of these negative emotions lowers the vibratory rate of your body and, makes it non-receptive to the subtler vibrations of the Inner Planes.

Too much emphasis has been placed on diet in the past. These are valid cautions in a practice of yoga, but we city dwellers live to day under Western conditions magnetically and otherwise.

It is fanaticism to expect one who has been for generations consuming meat, alcohol and tobacco, to suddenly and dramatically drop his vices. When indulged in judiciously none of these are inimical to the neophyte's development.

Of the three, alcohol is the least desirable and should be eschewed as early as convenient. Most of us are familiar with the Bates method of improving eyesight without the aid of glasses. Though frowned upon by orthodox medicine the Bates system works effectively.

One fine exercise given by Bates is that of palming. This involves closing one's eyes and covering them with one's palms in such a way that the left palm and fingures are over the lelt eye and the right palm and fingers are over the right eye and partly over the left hand. Thus the eyes are cupped in darkness. It is helpful to rest the elbows on sides of a chair.

This induced darkness in a wonderful exercise for relaxing the eye muscles and removing eye fatigue. After half an hour of such steady palming one will notice a definite improvement in one's vision even without glasses.

(To be Continued).

LOATHSOME LOTTERIES

Aggregate expenditures of running the State lotteries started by 14 State Governments are going up, leaving only meagre sums as net income to finance development works or providing additional social services like medical facilities and education.

The Uttar Pradesh lottery is expected this year to yield for the State less than Rs. 7 out of every hundred collected. As much as 93·6 per cent of the collection would go for paying commission to agents, giving prizes and meeting expenditures in running the lottery.

A review of the finances of all State Government budgets for the current year (1970-71), published in the latest Reserve Bank bulletin, shows that the Mysore Government has provided 73·6 per cent of collections from its lottery as total expenditure, against 54·9 per cent last year. Rajastan and Orissa each have to set aside about 70 per cent of their collections.

Barring two State lotteries (Haryana and Tamil Nadu) the "expense accounts" of all the other State lotteries exceed half their respective collections.

West Bengal incurred an expenditure of as much as 96·4 per cent last year on its total lottery collections of Rs. 55 lakhs, but the latest budget has brought this down to 67·5 per cent of Rs. 80 lakhs of anticipated receipts.

Commission paid to agents selling the lottery tickets takes away almost a third of the aggregate collections, while another third, in some cases less, has to be paid out as Prize money.

This would probably leave, on an average 30 to 40 per cent of the collections, from which a State Government has to meet its own establishment and publicity costs. Only the balance would therefore be available to add to the Government's coffers for spending on development schemes.

If this is ihe "economics" of State lotteries, social scientists could legitimately raise a question: Is it worth the candle to induce millions of poor peole to purchase lottery tickets?

Barring the Gujarat Government, all the others are in this business of lotteries. Nagaland is not in the lottery field, and Andhra Pradesh is not there officially, but in the State a non-Government organisation is permitted to run a raffle.

The performance of the lottery-running States, as indicated in their respective budgets, shows that the common man's money, instead of going to boost State funds for social good, is in fact only enriching a host of middle-men and the few lucky prize-winners. These windfalls to the recipients who have not worked for it, and given back to society nothing productive by way of goods or services, can only intensify social inequalities and tensions.

Is it healthy for a developing economy like India's to create such "get-rich-quick," climate instead of laying emphasis on hard and productive effort?

While the State budgets, in the aggregate, anticipate about about 25 per cent increase in collections, the early starters have kept their sights low.

Thus, Kerala has kept its estimates of current year's total receipt only at Rs. 280 lakhs (against Rs. 250 laks last year), Haryana at Rs. 260 lakhs (Rs. 200 laks) and Maharashtra at Rs. 900 lakhs (Rs. 800 lakhs)

Tamil Nadu has lowered its estimates to Rs. 600 lakhs from Rs. 640 laks while

(*Continued on page* 5)

31st year.

So the " Rationalist " enters the 31st year, and its Editor is finishing his 80th year. For both, thanks to God, if it has pleased Him to keep them on while by His law every thing on earth is evanescent. They say even the Sun and Moon are doomed.

How do men or institutions survive ? By their own effort ? By being transplanted by doctors ? By being guarded by armed grenadiers ? No !

No man was more impregnably guarded than Stalin. He died. Nobody was more surrounded by hosts of admirers than Gandhi and Kennedy. They died. Nasser, the so-called Colossus of the Middle East, who put back the clock of world progress by a century by closing the Suez, didn't dream of death, but died. Nobody could save him. The Canadian Cabinet Minister, who was playing with his son a week ago, was suddenly whisked away, and is now no more.

So it is clear that we live in this world, and institutions, dynasties, Empires, survive, only by the sufferance of God. Whether you admit or deny God, you cannot claim that you live by your own sovereign mandate. It is the same with institutions. The British Empire, started under the First Queen Elizabeth three centuries ago, is now a lost Empire. The Yadava Dynasty of Mysore, begun in 1399, has become a closed book in 1970.

So the fact that years pass, and we happen to survive, is not an achievement which we ought to be proud of and glorify, but feel wonder that we have survived during the years despite our demerits, and leave it to Him to do as He pleases for the future.

That is the feeling of the Rationalist on stepping into its 31st year ; and for its Editor, if God chooses to keep him on, the prayer that the same God might grant him ".Mens. Sana in Corpore sano ", " a sane mind in a healthy body ", so that no day might be left empty, and something be done each day to justify existence, so that in the long run one may leave one's " foot-prints on the sands of time ", and add one stone, – not a corner stone or coping stone, but just a stone,—to the edifice of Civilization.

Fifteen years ago an invaluable manuscript, Maharshi Bharadwaja's " Vymanika Shashtra " came to our hands. When announced, it became world news. References have been made to us in many European languages, and brought inquiries from the two hemispheres. Latterly mail is coming by air from as far away as Brazil in America, from Sweden on the top of Europe, from New Zealand beyond Australia ! We felt that the work required considerable monetary and intellectual help, and did not wish to risk it. But now, delay would seem to amount to dereliction. Therfore we have begun translation of the work in English, and are progressing limpingly. 80 seems too old for such an undertaking. But there is something Divine behind all constructive human endeavour. He will hold the quill, and guide our hands, in the progress of the work.

Then, eager enquirers from far off have been wanting to know about Sanskrit. Considering the Geeta as the synopsis of Sanskrit culture and sublime Indian thought, and looking for an English translation which we could send them, we found none that met our wishes. Annie Besant's translation, Sir Edwin Arnold's poetic "Song Divine," Gita Press products, did not seem equal to the original from the English literary standpoint.

The Bhagavad-Geeta, Divine Song, is of 700 stanzas, of 32 letters each, or 22400 letters in all,—except for a few longer stanzas. Shankara Bhagavatpaada, Ramanuja, and Ananda Teertha have written "Bhashyas" or commentaries on it. Arabindo Ghosh, K. T. Telang, M. Rangacharya, Tilak, Divakar and others have written volumes on it. But all that is for leisurely students.

But what we wanted was just Krishna talking to Arjuna in Engish, in dead earnest, crisply, concisely, chidingly.

So we have thought of publishing an English version in the Rationalist. That too will be a prolonged enterprise.

But with Mohammad's dictum, "Allah ho Akbar", and Shivaji's War-cry "Jai Bhavani", let us proceed!

G. R. JOSYER,
Editor.

(*continued from page 3.*)

Punjab (Rs. 200 lakhs). Rajastan (Rs. 125 lakhs) and Uttar Pradesh (Rs. 125 lakhs) have maintained last year's gross collections.

Total receipts from State lotteries in respect of all the 14 States during the current year are estimated at Rs. 36·13 crores against Rs. 28.36 crores last year.

The expenditure on administration and the amount to be distributed as prizes is together expected to be Rs. 19 55 crores, forming 54·1 per cent of the total revenue, compared to Rs. 12·86 crores or 45·3 per cent of the total revenue in the preceding year.

Net receipts are estimated at Rs. 16·58 crores as against Rs. 15·50 crores in 1969-70.

The commission paid to the agents for sale of tickets was the highest for Jammu and Kashmir lottery at 33 per cent and for the Assam lottery at 30 per cent. In the case of other States commission varied between 15 and 27 per cent. In additon, the agents selling the maximum number of tickets, and those selling prize winning tickets get a special commission or bonus.

The Director,
International Academy
of Sanskrit Research,
Mysore, India.

Aukland, New Zealand,
2nd September, 1970.

Dear Sir,

Thank you for writing, actually I was surprised my letter even reached you, especially when you consider that "Mysore, India" isn't really very much to go on.

Now I shall proceed to explain how I became aware of the "Samaranganasutradhara". It was while reading "Spacemen in the Ancient East" by Raymond Drake, who indeed must have obtained his material through sources such as "Gaekwad's Oriental Studies" 1924 and possibly "War in Ancient India" by Ramachandra Dikshitar, MacMillon, London, 1945. You will let me know should you hear from publishers V. V. Prakashan.

As for "The Travels of Panini", well, you have me there, and as before my source of information is Raymond Drake. So all I can suggest is either you write to him or alternately if you prefer, I can!.

Have you read "Science of Soul" by Brahmachari Swami Vyasdev; its extremely descriptive and beautifully done and for a change one could virtually keep pace with the author. Do you know where I can secure "Science of Divinity" also by the above author, in the English edition preferably.

Do you recall in your letter to Messers Colvin in speaking about stars and planets in general, like you I maintain that a planet and other celestial bodies are compelled to follow certain, predetermined paths. One book I've found that covers this, its rather old, and is entitled "Secrets of Time and Space" by S. H. Watson. Some day I'd like to get it reprinted in which case I shall incorporate other topics peculiar to it.

The manuscript on "Aeronautics" by Maharshi Bharadwaj you are endeavouring to translate, I was wondering, after you have completed this immense undertaking, if you would permit me to print an English edition, we could start out with 10,000 copies, it should be adequate don't you think?

Tell me, have you ever come across or heard of the "Sifr'ala", apparently an ancient treatise covering the many aspects as applied in the exercising of flight! My informer goes on to further imply that the above is of Chaldean origin, do you know the person I'm refering to, his name is Y. N. Ibn A'haron.

Incidentally would you please send me the "Agni-purana" by Manmatha Nath Dutt in two volumes, Rs. 60, and the following,:

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I am yours Sincerely,
R. (Ashley). Falk.

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RS. 20—00

To -

R. Ashley Falk, Esq.,
Auckland, New Zealand.

9-10-1970.
Mysore-4.
India.

Dear Mr. Falk,

I am in receipt of your letter of the 2nd September, and am surprised at the range of your knowledge of India and wide literary interests. On 16-7-70 I had sent you a book packet. Evidently it had not reached you by 2-9-70! I trust it has reached you since.

"Samarangana Sutradhaara" in Sanskrit is by Maharaja Bhojaraja (950 A.D.) published in 1924 in Gackwad of Baroda series. I have brought out another magnum opus of his "Shringara Prakaasha", dealing with poetics or literary beauty. The Mss. discovered in 1918, came to me later, and I have brought out 3 volumes or ⅔ of the work.

R. C. Dutt was a Bengalee, who passed London I.C.S, became Dewan of Baroda or Chief Administrator, also wrote English verse and prose. Manmatha Nath Dutt is the translator of Puranas.

I have received Agni Purana by Dutt, and Ramayana, Griffith, from Benares, and with 3 spiritual booklets by Swami Vivekananda, a lucid thinker and magical speaker, have sent them by registered post. Translations of Vedas etc. are to come from Delhi, and will be sent on receipt.

I have written to Bombay and Delhi about Swamy Sathyadev and Ibn Haron.

The Vymanika Shastra is being translated into English. Finding English words to connote the various ingredients which are purely Indian, is rather tough work. The original Sanskrit Mss, and English rendering, with possible designs of the interior and exterior of the varieties of Vimanas, have to be published on Art paper attractively in crown quarto size. 10,000 copies would be alright. Your figures of costs and returns are not clear to me, and need a little clarification.

Finding God is simpler than going to the Moon at a billion dollars' cost, and bringing back a piece of rock and holding it out as a wonder!

But it requires an educated, thoughtful, and inquisitive mind to realise that our body, all bodies, are no more than a mixture of 5 basic elements; dust, water, energy or light, wind, and space. All earthly things, universal things, are nothing but that. The 5 elements originate from one element, Energy. Energy is eternal, restless, procreative, and evolves into the universe with its million shapes and forms. That primordial energy is "God." The evolver, sustainer, destroyer of the universe is God. And just as a vessel made of silver, is silver, we who are evolved from God are God. Only we ought to be introspective enough, spiritual enough, to realise the invisible link between us and Him. To deny God is as foolish as to deny ourselves. It is like denying one's parents. God is a very simple word to denote Him. They say that there are many Solar Systems besides ours: that the light seen from some stars is what left them 1000

million years ago! To think of them all as self-born is absurd. They have all grown out of that primordial energy, and are guided, and controlled by it. So the magnitude of that "It", Its vastness, is something we can only dream about and feel wonder and awe. Whether you call Him, It, He, or She, it is all the same. He is IT because He is not personal. He is "He" as the Divine Creator, Sustainer, and Redeemer of the Universe. He is "She" as the genetive force of the Universe, because to us woman is the genetic parent.

I am afraid this is strange matter to go into a letter, but mind is not like an engine on rails, and can pass easily from ant to God.

I am,
Yours Sincerely
G. R. Josyer.

AS OTHERS SEE US

Just a few days back some youngsters were gossiping near betel shop at the Rashbehari Avenue when three Americans clad in Gerua dhoti with chadar, their heads tonsured and sikha, with sandal paste painted on their foreheads were passing that way. The young men laughed to see them. This attracted the notice of the foreigners who evidently belonged to the Krishna Consciousness Community. They turned back and accosted them, "What makes you laugh please? What are you laughing at?" They kept mum. Again they enquired, "Whom do you laugh at?" One of the young men then replied, "We are laughing to see you clad like that."

"But why should you laugh at that? We have adopted your dress, your food, your habits and your way of living, and above all your dharma."

At this one of the young men taunted, "Is it because you found Christianity wanting?" The foreigners replied, "Not because Christianity is bad, but because your dharma, we found perfect. We had been studying, scrutinising, discoursing and appreciating it more and more for the last five years. And we found this dharma to be the most precious thing on earth. That is why we have left our country, our parents, friends, manners and customs and dress, and above all our religion. But what you have done, my dear friends. do you know? The things that we have discarded as dirty you have taken them up! We discarded our trousures for your dhoti and chadar, but you have become so many fans for our discarded things!"

The young men were perhaps rightly served. But do they have any feeling at all?

In this connection we would like to relate another incident which was reported by one of our dsstinguished friends. It happened a few months back at the crossing of Mission Row and Bentinck Street. One European gentleman wearing a short dhoti and walking bare-footed enquired of our friend the way to Howrah Station. Our friend asked the gentleman, "Where do you want to go? Why have you come to India?" He replied, "I am going on pilgrimage to Varanasi, Hardwar etc. I have seen many marvellous things in India which have impressed me deeply." "Why are you travelling barefooted?" asked our friend. "You do not certainly enter into a temple with your shoes on", said the foreigner. "To me the whole of India is a temple, and as such I cannot commit a sacrilege moving about here in India with my shoes on."

So this is India even now at the fag end of the 20th century. "Truth", Calcutta.

THE BHAGAVAD-GEETHAA

On the battle-field of Kurukshetra the armies of king Duryodhana and Pandavas are facing each other in combat formation. In the palace of Hastinaavathy sits the blind old king Dhritaraashtra, deeply grieved that his intransigent sons have brought this war on themselves by dispossessing his brother's sons, the Pandavas, of their patrimony.

On Duryodhana's side are gathered venerable old veterans and redoubtable warriors. On Pandava's side are gathered many valiant princes with their armies, headed by Arjuna's brother-in-law, Krishna, Prince, Cow-herd, Playboy, Philosopher, and God. Krishna is driving his own chariot, and Arjuna is seated with him, equipped for the fight.

Venerable Vyaasa, who foresees the doom that is coming, thoughtfully goes to his son Dhritarashtra, and asks him to be prepared for the worst, and offers to give him eye-sight if he wished to see the battle. Dhritaraashtra says that he couldn't face the gory sight of the battle, but would like to hear about its progress. Vyaasa bestows television powers on Sanjaya, Dhritaraashtra's faithful companion, and asks him to recount to Dhritaraashtra what he saw by his second sight, and departs.

Now proceed :

Dhritaraashtra : What did my sons and Pandu's sons do, Sanjaya, when they were arrayed for battle on the holy field of Kurukshetra ?

Sanjaya: Duryodhana, seeing the Pandava army in martial array opposite, approached Guru Dronaachaarya, and said,

" See the vast army of Pandavas, Sir, set in combat formation by your brilliant pupil, Prince Drupada. There are renowned warriors equal to Bhima and Arjuna in valour, kings Viraata and Drupada, ready for battle. Also Dhrishtaketu, Chekitaana, the valiant king of Kaashi, and Purujit, Kunthibhoja, and gallant Shaibya. Also redoubtable Yudhaamanyu and Uttamouja, and Subhadraa's son, and Droupadee's sons, valorous young heroes.

On our side, venerable Sir, we have your self, and revered Bheeshma, and Karna, Kripa, Ashwaththaama, Vikarna, and Somadatta, and numerous other warriors, deft with weapons, and veteran fighters, ready to lay down their lives for me.

Our army is protected by venerable Bheeshma; and theirs is commanded by Bheema. I request you all, in your several emplacements, to protect venerable Bheeshma ". Said Duryodhana, and fell silent.

At that moment Bheeshma, the eldest of Kurus and grandsire of Duryodhana, indicating readiness for battle, gave a lion's roar, and blew his conch to cheer up Duryodhana. Immediately hosts of conches, kettle-drums, tabors, drums and trumpets were blown by the rest of the Kowrava army, and raised a deafening tumult.

Then, from the chariot drawn by shining white horses, in which Krishna and Arjuna were seated, came an answering blare. Krishna blew Paanchajanya, Arjuna blew Devadatta, giant Bheema blew his conch Poundra, and Dharmaraaya blew Ananta-

vijaya. The youngest, Nakula and Sahadeva, blew Sughosha and Manipushpaka. And the king of Kaashi, Shikhandi, Dhrishtadyumna, Viraata, and Saatyaki, Drupada, Drowpadi's sons, and Subhadraa's son Abhimanyu, all blew their resounding conches. The combined sound echoed through earth and sky, and tore the hearts of the hundred sons of Dhritaraashtra.

Then Arjuna, seeing the Kowravas ready to commence attack, took up his great bow, and said to Krishna, "Krishna, will you please take the chariot to the middle of the field, so that I may see the opponents who seek to win success for wicked Duryodhana, and decide which of them I have to fight?"

Krishna drove the chariot to mid-field opposite to the assembled royal warriors lead by Bheeshma and Drona, and said, "Behold, Arjuna, the assembled Kurus."

There Arjuna saw standing, his elders, sires and grandsires, preceptors, maternal uncles, brothers, cousins, sons, grandsons, fathers and brothers-in-law, friends, well-wishers, and faithful followers. Seeing that vast mass of his kinsmen assembled on either side for mortal combat, Arjuna felt a wave of emotion flooding inside him, and said,

"Krishna, seeing all these my relatives intent on destruction, my limbs are numbed, my mouth is drying, my body is trembling, my hair is standing on end, my bow Gandeeva, is sliding from my hand, my mind is in a whirl. I see bad omens, Keshava. I see no benefit by killing my relatives. I do not want success, Krishna, nor happiness. What good is kingdom, or enjoyment, or life itself, when those for whose sake we covet kingdom, pleasures, happiness,—preceptors, sires, sons, grandsires,—are assembled here to give up their very lives?

Even if they seek to kill me, I would not like to kill them, even for the sake of the three worlds, leave alone this bit of earth. What good can come to us, Krishna, by killing Dhritaraashtra's sons? We would only achieve sin by killing them, even if they are bent on killing us. Therefore, we are not competent to kill our cousins, the Dhartaraashtras. How can we be happy after killing our own kinsmen?

"Though those on the other side, blinded by greed, do not see the sin of destroying dynasties and treachery to friends, how can we who recognise the grave sin, fail to abandon such a venture? On the destruction of the family tree, virtuous traditions of the family will be lost, and it will embark on sinful ways, and the women of the family will get depraved. That will lead to pollution of race purity, and race pollution means the ruin of the family and the race. The ancestors of the family, deprived of the monthly and yearly oblations, will go to perdition.

"Men who forsake dynastic and racial rules, we are told, are doomed to hell. O, what a horrid sin we are embarking upon, in seeking to kill our kith and kin for possession of a kingdom! If the Dhaartharaashtras kill me when I am unarmed and offer them no defense, even that would be a good thing for me." Said Arjuna, and laid aside his bow, and dropped into his seat.

CLAIRVOYANCE

(Continued from last issue·)

However, though Mr. Bates would not have imagined it, this is an excellent exercise for developing psychic sight.

Once the eyes have been relaxed and rejuvenated by these daily palmings you will notice that the induced pitch darkness behind our eyes will gradually lift up and lessen.

Curtains of different colours will move before the closed eyes without any outside stimulant of light. You must sit relaxed and watchful and slowly try to pierce this shifting veil of darkness. Geometric forms and flashes of coloured light will rise and subside.

You will feel yourself passing as if through a series of sliding doors that open before the concentrated penetration of your gaze. Persevere in this and learn the results for yourself some day.

In all matters mystical, the teachings of the Rosicrucians — that ancient fraternity celebrated in Bulwar Lytton's "Zononi"— are of the most practical immediate value. Their late imperator, Dr. H. Spencer Lewis has written cogently and extensively on psychic sight.

Unfortunately we do not know much about this great modern Initiate and Knight of the Rosy Cross who reveals in his extant writings a mystical insight and a mastery of various arts and sciences reminiscent of Leonardo da Vinci.

Of keen interest to us is his article. "Development of psychic Sight" published in the Rosicrucian Digest of December 1951.

Dr. Lewis tells us at the outset that the faeculty of psychic seeing is not an unuasal or extraordinary function of some mysterious psychic centre but a normal one.

"In other words" the inability to see psychically is an abnormal condition of the human ego."

As this issue of the magazine is now difficult to obtain I would like to quote from the article the exercises which Dr. Lewis asks us to practice daily and even hourly.

He tells us to close the eyelids for two or three minutes at a time, remain relaxed and wait for sight impressions.

Another exercise is to sit in an absolutely dark or deeply shaded place and wait for the impressions of colours or light.

For the third exercise, says Dr. Lewis "Sit in a comfortable relaxed position, with eyes turned away from all bright lights: close your eyelid and press lightly upon the eyeballs with the tip of the right forefinger, until colours appear on the dark field before the eyes."

Yet another is to sit in a softly lighted place and pick out a bright point of light (such as reflection on a piece of silver or glass) at some little distance from you; concentrate your gaze on it until you no longer see its proper colour but notice its colour changing.

The fifth exercise: Lie down in a relaxed condition (at night) in a dark or softly lighted room; close the eyes as for sleep but select a distant city, or locality or room as the thing you desire to see, and wait until you see some part of it.

Repeated tests for the same 'vision' will eventually bring clearer and more distant pictures to your consciousness.

Then try this last step, of Dr. Lewis, by selecting a person at a distant place at an hour you know you will find him or her up doing. Eventually you will be able to 'reach' persons with your psychic 'sight' and know what they are doing almost any hour of the day."

Spencer Lewis reminds us that the better the physical health the better will be the ability to see by any means. He cautions us to drink plenty of water, keep the body well and strong, and in case we wear glasses to leave them off during these exercises.

"You will find," writes Dr. Lewis, your physical eyes improving as your psychic sight develops. The results do not depend upon faith, but the mind must be open to conviction or at least free from the fake conviction that all 'seeing' is through the eyes.

"Practice alone will bring the gradual development. The testimoney of hundreds verifies the excellency of this system and the claim made for it."

EINSTEIN DISPROVED

Can Matter travel faster than the speed of light? Albert Eintein said: "no".

But Two British Seientists say "yes", if the matter is travelling around the turbulent 'Crab Nebula', a star positioned 5000 light years away from earth.

Dr. John Allen and Dr. Geoffrey Endean, of Oxford University's Departments of Engineering Science, reported their findings on the star in the latest issue of the magazine, Nature.

They said electro-magnetic fields whirling around the Crab Nebula achieve twice the speed of light, or around 372.000 miles per second, (598,000 kms per second).

Replying to their own question as to whether this contradicts Eintein's equations of 1905—on which all modern fundamental physics is based—Allen and Endean attributed the singular nature of their findings to the violence of the processes going on inside the Crab Nebula.

Their report said inside the Nebula is a collapsed star around 16 km in diameter that radiates 100 times more energy than our sun.

The Star is so dense that a piece of it the size of a sugar cube would weigh 100 million tons! It rotates 33 times a second and is known as a Pulsar because of its pulse-like emissions.

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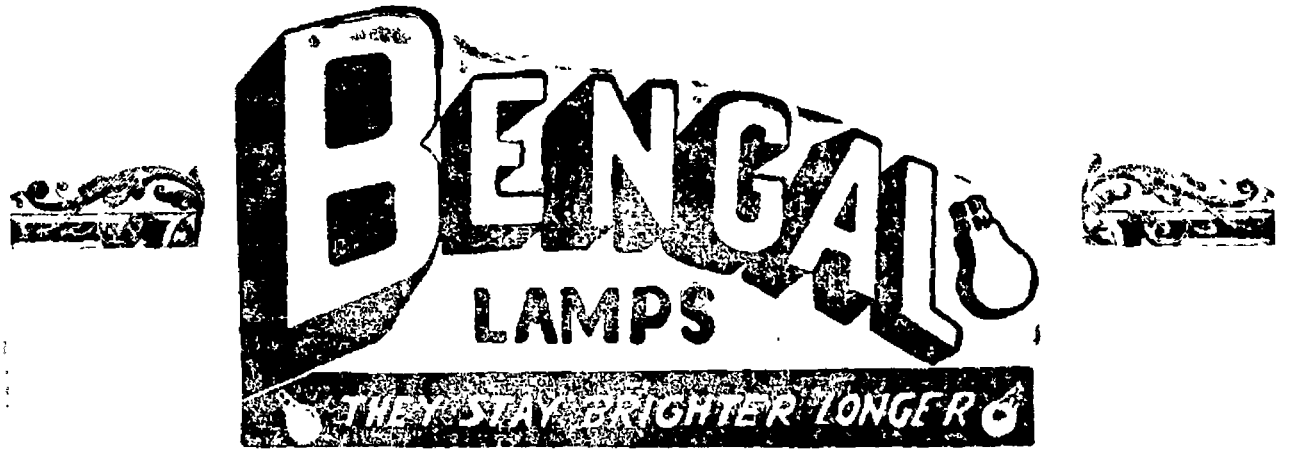

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RS. 20—00

7 REASONS FOR GOD

Dr. A. C. Morrison
New York Academy of Sciences.

We are still in the dawn of the scietific age and every increase of light reveals more brightly the handiwork of an intelligent Creator. In the 90 years since Darwin we have made stupendous discoveries with a spirit of scientific humility and of faith grounded in knowledge we are approaching even nearer to an awareness of God!

For myself, I count seven reasons for my faith:

First: By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering intelligence.

Suppose you put ten coins, marked from one to ten into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one in ten; of drawing one and two in succession, one in hundred; of drawing one, two and three in succession, one in a thousand, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one chance in ten thousand million.

By the same reasoning, so many exacting conditions are necessary for life on earth that they could not possibly exist in proper relationship by chance. The earth rotates on its axis at 1000 miles per hour; if it turned at 100 miles/hours, our days and nights would be ten times as long as now, and the hot sun would then burn up our vegetation during each long day, while in the long night any surviving sprout would freeze!

Again, the sun, source of our life, has a surface temparature of 12000 degree Farenhit and our earth is just far enough away so that this "eternal fire" warms us just enough and not too much! If the sun gave off only one-half its present radiations, we would freeze, and if it gave half as much more, we would roast!

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if it had not been so tilted, vapours from the ocean would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away! If the crust of the earth had been only ten feet thicker there would be no oxygen without which animal life must die. Had the ocean been a few feet deeper, Carbon dioxide and oxygen would have been absorbed and no vegetable life could exist. Or if our atmosphere had been thinner, some of the members, now burned in space by the million every day would be striking all parts of the earth, starting fires everywhere.

Because of these, and a host of other examples, there is not one chance in millions that life on our planet is an accident.

Second: The resourcefulness of life to accomplish its purpose is a manifestation of all pervading intelligence.

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force: a growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

Life, the sculptor, shapes all living things: an artist, it designs every leaf of every tree, and colours every flower! Life is a musician and has taught each bird to

sing its love songs, the insects to call each other in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices and perfume to the rose, changing water and carbonic acid into sugar and wood and, in so doing releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent and jelly-like, capable of motion, drawing energy from the sun. This single cell, this transparent mist-like droplet, holds within itself the germ of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life: fire-blistered rocks and a saltless sea could not meet the necessary requirements. Who then, has put it here?

Third: Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures.

The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born, What baings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main streem and then turn up against the current to finish his destiny more accurately.

Even more difficult to solve is the mystery of cels. These amazing creatures migrate at maturity from all ponds and rivers everywhere—those from Europe across thousands of miles of Ocean—all bound for the same abysmal deeps near Burmuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless find their way back not only to the very shore from which their parents came, but thence to the rivers, lakes or little ponds —so that each body of water is always populated with eels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing impulse originate?

A wasp will overpower a grosshopper, dig a hole in the earth, sting the grosshopper in exactly the right place so that he does not die but becomes unconscious and lives on as a form of preserved meat. Then wasp will lay her eggs handily so that her children when they hatch can nibble without killing the insect on which they feed; to them dead meat would be fatal! The mother then flies away and dies; she never sees her young. Surely the wasp must have done all this right the first time and every time, or else there would be no wasps. Such mysterious technique cannot be explained by adaptation; they were bestowed!

Fourth: Man has something more than animal instinct—the power of reason.

No other animal has ever left a record of its ability to count ten, or even to understand the meaning of ten. Where instinct is like a single note of a flute, beautiful but limited, the human brain contains all the notes of all the instruments in the orchestra; No need to belabour this poinit; thanks to human reason we can cantemplate the possibility that we are what we are only because we have received a spark of Universal intelligence.

(To be Continued).

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THE BHAGAVAD-GEETHAA

CHAPTER II

Seeing Arjuna so overcome with emotion, with eyes brimming with tears, Krishna began to expostulate: why has this unmanly sentiment come over you so ill-timedly? It is unworthy of your high birth, unheavenly, and disreputable. Don't yield to unmanliness, Arjuna. It is unworthy of you. Give up this weakness of heart, and stand up as the warrior that you are.

Arjuna: How can I shoot my arrows at venerable Bheeshma and Drona, Krishna, when they are worthy of my worship? Rather than kill my illustrious elders and Gurus, it would be worthier to live on alms from beggary. Killing one's venerable elders, one can only secure blood-smeared enjoyment.

I do not know which side is superior, whether we shall win victory or they will defeat us. The Dhaartaaraashtras facing us in battle are men whose death we would not like to survive. My mind has become confused, Krishna. A keen sense of wrong-doing is oppressing my mind. You tell me what would be beneficial for me. Deem me your disciple, and grant me enlightenment.

I feel that nothing could efface my sorrow, if I destroy my enemies, and attain sole sovereignty of the earth, or even the lordship of the angels. Therefore I will not fight, Krishna, said Arjuna and fell silent.

Seeing Arjuna in this morbid State of mind, in the centre of the two armies, Krishna smiled tolerantly, and said,

Arjuna, you are sorrowing for those who do not deserve to be sorrowed for, and are talking like a wiseacre. Wise men do not grieve for those who lose their lives, nor for those who do not lose their lives.

I, you, and all these leaders, there was no time when we did not exist, and there will be no time in the future when we will not exist.

Just as the body is subject to the phases, Boyhood, Youth and Old age, so it is also subject to passing into another body. No brave man will grieve over it.

The feelings of heat and cold, pleasure and pain, are evanescent, and we should not surrender to them.

The man to whom these feelings do not cause distress, and who is equable in pleasure and pain, will attain immortality.

Wise men realise that what does not exist cannot have existence, and what does exist cannot have non-existence.

Know that that by which all this is engrossed is indestructible, and that which is indestructible cannot be destroyed by any one. These bodies are all perishable, but

the soul enlivening them is eternal, imperishable, immeasurable. Therefore, Arjuna, do get up and fight.

He who considers one man a killer, and he who considers another as the killed, both of them are ignorant. There is no killer, and there is none killed.

The Soul is not born and does not die, once for all. When once born it is not as though it will never be born again. It is unborn, constant, eternal, ancient, and it is not killed when the body is killed.

He who knows the Soul to be deathless, constant, birthless, and wasteless, whom does he kill?

Just as a man discards worn out clothes and takes on new ones, the soul discards emaciated bodies, and enters new ones.

Weapons cannot cut him to pieces, fire cannot burn him, water cannot drown him, and wind cannot injure him.

He is uncuttable, unburnable, undrownable, and unmolestable. He is constant, pervasive, steadfast, immovable, and everlasting.

He is unseen, unthinkable, and unchangeable. Understanding these truths about him, you should not think of mourning him.

Even if you hold that the soul does take births, and does suffer deaths, even then you should not grieve over it.

To one born, death is certain. To one dead, birth is certain. When it is so inexorable how can you grieve over it?

We do not know the past of beings. We see them only in their present state. We do not know their future. How then can we grieve over them?

If you fail to participate in this righteous war, you will be forsaking your duty, forfeiting your fame, and rendering yourself a sinner.

Men will be proclaiming your infamy everlastingly. And for an honourable man, infamy is worse than death.

Fellow-warriors will consider that you abstained from battle out of cowardice. Having enjoyed the respect of your equals so far, you will now become an object of contempt to them.

Your enemies will depict you in unspeakable terms, and hold you up to ridicule. What is more sad than that?

If you die in the battle, you will attain heaven. If you win victory, you will enjoy sovereignty. Therefore gird yourself up for war. So shall you incur no sin.

I have so far advised you in the light of Saankhya. Now I shall speak according to Buddhiyoga. Guided by buddhi, or sense, or wisdom, you will overcome the shackles of karma.

There is no waste of effort, there is no impediment. Even a little of this dharma will protect you from fearful consequences.

The will to make an effort has only one goal. For men who shirk work there is not one sure way.

Men may talk eloquently about the Vedic injunctions, about materialistic pleasures, and attainment of further bliss in heaven, about doing many kinds of deeds for achieving many kinds of pleasures and many kinds of wealth. To such men engrossed by the greed for pleasures and riches, the path of renunciation and meditative introspection is taboo.

The realm of the Vedas is that of the three Gunas, – Satva, Rajas, and Tamas,— the saintly, the sensual, and the beastly. — Forget the three gunas, Arjuna. Cultivate the sole guna, satva, and let your soul have no anxiety about its welfare.

To the man whose mind is attuned to the vast ocean of the Supreme, the Vedas will look like a tiny puddle.

Your right is to perform your duty faithfully. You have no right over the fruits of that performance.

Let not your aim be the fruits, or benefits, arising from an action. And in the absence of benefits, don't give up all action.

Perform your action with concentrated devotion, but without attachment, without being bothered by success or failure. That equanimity of mind is Yoga.

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As such, the pool is only 11·5 feet long, 6 5 feet wide and not quite 3·5 feet deep. However, nobody, not even the most experienced marathon swimmer, can cover this short distance. The secret is simple: there is a by pass canal under the bath-shaped pool, and a hydraulic pump sends water running through a closed circuit. Thus a river of infinite length flows in the opposite direction to the swimmer. No matter how energetic he is, he remains motionless in relation to the sides of the mini-pool.

The speed of the current is adjusted to the strength of the swimmer by a device which receives signals from a sensor installed in the pool and transmits a command to the pump's electric engine. The functions of the sensor are performed by a small gadget which measures the stress of a soft little cable attached to the swimmer's belt. The speed can be regulated by hand as well — either the coach's or the swimmer's own.

In order to regulate the speed of the current evenly throughout the pool, at either end there are grilles with holes of varying diametre No turbulance or waves distiinguish this man-made river from an ordinary swimming pool.

Needless to say, there is no possibility of accidents in such conditions.

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AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
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7 REASONS FOR GOD

Dr. A. C. Morrison
New York Academy of Sciences.

(Continued from last issue.)

Fifth: Provision for all living is revealed in phenomena which we know today but which Darwin did not know – such as the wonders of genes.

So unspeakably tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these ultra—microscopic companions, the chromosomes, inhabit every living cell and are the absolute keys to all human, animal and vegetable charecteristics of two thousand million human beings. However the facts are beyond question. Well, then—how do genes lock up all the normal heredity of a multitude of ancestors and preserve the psychology of each in such an infinitely small space?

Here evolution really begins—at the cell, the entity which holds and carries the genes. How a few million atoms, locked up as an ultra-microscopic gene, can absolutely rule all life on earth is an example of profound cunning and provision that could emanate only from a Creative intelligence: no other hypothesis will serve.

Sixth: By the economy of nature, we are forced io realise that only infinite wisdom could have foreseen and prepared with such astute husbandry.

Many years ago a species of cactus was planted in Australia as a protective fence. Having no insect enemies in Australia the cactus soon began a prodigious growth, the alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defence, the entomologists scoured the world, finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely too; and it had no enemies in Australia. So animal soon conquered vegetable and today the cactus pest has retreated and with it all but small protective residue of the insects, enough to hold the cactus in check for ever.

Such checks and balances have been universally provided. Why have no fast-breeding insects dominated the earth? Because they have no lungs such as man possesses: they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of body. Hence there has never been an insect of great size; the limitation on growth has held them all in check.

If this physical check had not been provided, man could not exist. Imagine meeting a hornet as big as a lion!

Seventh: The fact that man can conceive the idea of God is in itself a unique proof:

The conception of God rises from a divine faculty of man, unshared with the rest of our world—the faculty we call imagination. By its power, man and man alone can find the evidence of things unseen. The vista that power opens up is unbounded; indeed as man's perfected imagination becomes a spiritual reality, he may discern in all the evidences of design and purpose the great truth that heaven is wherever and whatever; that God is everywhere and in everything, but nowhere so close as in our hearts.

It is scientifically as well as imaginatively true; in the words of the Psalmist: The heavens declare the glory of God and the firmament sheweth His handiwork.

1. Readers of Truth can add one more reason which defies rebuttal viz, the বহুপুরি

f great saints, perception, actual seeing, earing and other means of perception of ıe Supreme Being.

This has happened of most of our great ıints in history. It is happening even ow.

We do not propose to go into more ;ientific explanation today but one or two lustration which may have been men-ioned before in Truth may be put here ow.

One evening when about 12 of us had een having Satsanga with Sri Upendra-ıohan, he said "He is here, there, every-/here, Just now He is listening to this iscourse of ours, a little dog listening uietly; He is sitting right here", pointing) a place to his left. We did not see any-hing and would hardly believe it. Then /hen the discourse ended it was near about ıidnight, we got down from that house nd began trooping home. It is necessary) give an idea of the route to make the oint clear.

First along a lane to the West for about 0 yards, then to the north about the same istance, then again to the West along the ıme distance, then into a 4 ft. wide assage for a 100 ft. or so, then suddenly ıto a very wide street, one of the broadest ;reets in Calcutta. A dog which had been)llowing us also emerged into the broad ;reet with us, a little beatiful white dog egularly travelling with us. We just oticed it and paid no heed to it; by going forth-West along the broad street for about 00 yards we suddenly turned to the left—irectly to the west. The dog also did the ıme, as soon as we noticed that it was oing the same, we suddenly asked ourselves ould it be He? About whom Sri Upendra lohan was telling? This realisation shatter-d our complacence. Most of the party had parated but there were 3 of us at that time a bunch.

One of us collapsed and sat down in the street at the thought. The others also were very much agitated at the idea that it might be HE. And then at once the beautiful little white dog jumped up several feet high and disappeared! The three of us felt that we had seen Shri Bhagwan Himself!

Another occasion—we were coming out of the same house after the discussion of God's realisation by Sri Upendra Mohan at about midnight by the same route in which we had been following on other occasion. He had blessed us in the shape of a dog. This time it was not a dog but something else. We had entered the broad street for about a 100 yards when, suddenly an old woman in rags said, "Babu kuch khaneko deo" (Babu give me something to eat). Sachindra Chandra always the soul of generosity, immediately brought out a 4-anna bit and offered it to her. The old woman said, "Paisa le ke ka karab" (what will I do with money? At this Sachindra Chandra ran to a sweetmeat shop close by which was still open, brought 4 annas worth sweetmeat and also an earthen pot filled with water.

The old woman at once sprinkled the place with water and called somebody, "Eh Kanai" (Oh! Kanai). Sachindra Chandra Avrni Ranjan thought it must be a grand-child of her who had moved away from her and they both ran, one to the west and one to the east looking for Kanai. Finding nobody there they returned to find the woman pleading with some unseen person evidently a little child—"Ka Karab Din Bhar Kuch Mile Nehi (what will I do, I could secure nothing the whole day), Gussa Mat Ho (don't be angry please)". Then she started feeding the unseen child!

(To be Continued).

THE BHAGAVAD-GEETHAA

Action, based on desire, is far inferior to Buddhiyoga or mental concentration. Yield yourself to that Buddhiyoga, Arjuna, and leave it to the ignorant to hanker after benefits.

The wise man will avoid both good deeds and bad deeds. Therefore cultivate yoga. Yoga is the intelligent way of doing things.

The wise, abandoning the fruits of karma, get over the shackles of life, and reach the state of unalloyed happiness.

When your mind gets across the mire of delusion, you will be indifferent to all that you hear.

When your mind is thus indifferent to things heard, and has attained self-centred introspection, then you have attained yoga.

Arjuna :

When one has reached a stead-fast mind, and is lost in meditation or Samadhi, what is his language, what does he speak, how does he sit, how does he move, Krishna ?

Krishna :

When a man rejects all desires that swarm in his mind, when he is self-contained and self-content, he is called "Sthita-pragna", or stead-fast minded.

When misfortunes come, his mind does not despair. When good things come his way, he does not covet them. He is free from desire, free from fear, free from anger, and is even-minded. He is known as an ascetic.

He who, "on getting things good or bad, feels attracted to neither, does not rejoice over the good, and does not avoid the bad, his mind is really well-settled.

He who can, like a tortoise which draws in all its limbs at threat of danger, draws in his sense-organs and shields them from their objects, may be said to be stead-fast minded.

When a man thus restrains his senses and starves them, the objects of the senses recede from him untasted, and the sense instincts also will get deadened when he has attained communion with God.

Even if a man be all-knowing, and is disciplining himself in self-control, the senses are riotous disturbers, and seek to drag the mind their own way.

One should overcome and restrain them all, and turn his thoughts towards Me. Such a person whose senses are under his control is to be called Sthita-pragna or steadfast-minded.

If a man thinks of sensual things, he grows fond of them. Fondness develops into lust, and lust leads to anger against obstacles, and anger leads to insane endeavour, insane endeavour leads to blindness to consequences, that leads to mental derangement, and that leads to final doom.

But if a man views sense-objects with the senses free from either greed or aversion, he attains equanimity of mind.

When he has attained equanimity of mind, it makes its way to God.

ಯಜುರ್ವೇದ

ಸಂಧ್ಯಾವಂದನ

ಜಪ: ಪ್ರಾತಸ್ಸಂಧ್ಯಾ ಜಪವನ್ನು ನಿಂತುಕೊಂಡು ಮಾಡಬೇಕು. ಯಂ ಸಂಧ್ಯಾ ಜಪವನ್ನು ಕುಳಿತುಕೊಂಡು ಮಾಡಬೇಕು. ಉದ ಾನಂತರ ಗೌಣಕಾಲದಲ್ಲಿ ಜಪವನ್ನು ಮಾಡತಕ್ಕವರೂಕೂಡ ನಿಂತು ಂಡೇಮಾಡಬೇಕು. ಆಪಮಂಡಲದರ್ಶನಾತ್—ಆನಕ್ಷತ್ರೋದಯಾ —ಎಂಬುವ ವಾಕ್ಯಗಳಿಗೆ ಮುಖ್ಯಕಾಲ ಬೋಧನಾರ್ಥವೆಂದು ತಿಳಿ ತಕ್ಕದ್ದು. ಗಾಯತ್ರೀಜಪ ಮಂತ್ರವನ್ನು ಪ್ರಣವ—ಮೂರು ್ಯಹೃತಿ—ಗಾಯತ್ರಿಯನ್ನು ಹೇಳಿ ಜಪಮಾಡಬೇಕು. ಗಾಯತ್ರೀ ೀಮಕಾಲದಲ್ಲಿ ಪ್ರಣವ ವ್ಯಾಹೃತಿಗಳನ್ನು ಬಿಟ್ಟು ಶುದ್ಧವಾದ ಯತ್ರೀ ಮಂತ್ರದಿಂದಲೇ ಹೋಮಮಾಡಬಹುದು. ಈ ರೀತಿ ಣವ–ಮೂರು ವ್ಯಾಹೃತಿ–ಗಾಯತ್ರೀ ಮಂತ್ರ ಇವುಗಳಿಗೆ ಪಂಚ ಹ್ಮಯಜ್ಞವೆಂದು ಬೋಧಾಯನರು ಹೆಸರು ಕೊಟ್ಟು ಇದರಂತೆ ತಿನಿತ್ಯವೂ ಜಪಮಾಡತಕ್ಕ ದ್ವಿಜನನ್ನು ಪಾಪದಿಂದ ಬಿಡಿಸಿ ಪರಿ ದ್ಧನನ್ನಾಗಿ ಮಾಡುವುವು ಎಂದು ಬೋಧಾಯನವಚನ.

ಜಮನ:—

ಬ್ರಾಹ್ಮಣನು ಶುದ್ಧವಾದ ಸ್ಥಳದಲ್ಲಿ ಮಂಡಿಗಳನ್ನು ಮೇಲಕ್ಕೆ ಾಡಿ ಕುಕ್ಕರ್‌ಗಾಲು ಹಾಕಿ ಪೂರ್ವ ಅಥವಾ ಉತ್ತರಮುಖನಾಗಿ ಕುಳಿತು ಂಡು ಮಂಡಿಗಳ ಮಧ್ಯದಲ್ಲಿ ತೋಳುಗಳನ್ನಿಟ್ಟು ದಕ್ಷಿಣಹಸ್ತದಲ್ಲಿ ದ್ದಿನಕಾಳು ಮುಳುಗುವಷ್ಟು ಶುದ್ಧೋದಕವನ್ನು ಗ್ರಹಿಸಿ ಹೃದಯಕ್ಕೆ ್ಯಪಿಸುವಂತೆ ಬ್ರಹ್ಮತೀರ್ಥದಿಂದ ಕುಡಿಯಬೇಕು. ಹೀಗೆ ಮೂರುಸಲ ಡಿದಮೇಲೆ ಮಧ್ಯದ ಮೂರು ಬೆರಳುಗಳಿಂದ ಬೇರೆಬೇರೆ ನೀರು ುಟ್ಟಿ ಮೂರುಸಲ ಅಥವಾ ಎರಡುಸಲ ತುಟಿಗಳನ್ನು ಒರಸಿ ಹಸ್ತ ನ್ನು ತೊಳೆಯಬೇಕು. ಆಮೇಲೆ ದಕ್ಷಿಣಹಸ್ತದಿಂದ ನೀರುತೆಗೆದು ಮಹಸ್ತ ಪಾದಗಳು ಶಿರಸ್ಸು ಇವುಗಳನ್ನು ಪ್ರೋಕ್ಷಿಸಿ ಅಂಗುಷ್ಠಾನಾ ಿಕಗಳಿಂದ ದಕ್ಷಿಣ ವಾಮ ಚಕ್ಷುಸ್ಸುಗಳನ್ನು ಮುಟ್ಟಿ ಅಂಗುಷ್ಠತರ್ಜನಿ ಗಳಿಂದ ದಕ್ಷಿಣವಾಮ ನಾಸಿಕಗಳನ್ನು ಮುಟ್ಟಿ ಅಂಗುಷ್ಠ ಕನಿಷ್ಠಿಕಗ ಂದ ದಕ್ಷಿಣವಾಮ ಕಿವಿಗಳನ್ನು ಮುಟ್ಟಿ ಹಸ್ತಗಳನ್ನು ತೊಳೆಯ ೀಕು. ಒಂದೊಂದನ್ನೂ ಕೇಶವಾದಿ ನಾಮಗಳನ್ನು ಹೇಳಿಕೊಂಡು ಾಡಬೇಕು.

ಪ್ರಾಣಾಯಾಮ:– ಮೂಗನ್ನು ಹಿಡಿದುಕೊಂಡು ಎಡದಮೂ ನಿಂದ ಶ್ವಾಸಗ್ರಹಣಮಾಡಿ ಆ ಶ್ವಾಸಧಾರಣಕಾಲದಲ್ಲಿ ಮನಸ್ಸಿನಿಂದ ್ರಣಾಯಾಮ ಮಂತ್ರಗಳನ್ನು ಜಪಿಸಿ ದಕ್ಷಿಣ ಮೂಗಿನಿಂದ ನಿಧಾನ ಾಗಿ ಶ್ವಾಸವನ್ನು ಬಿಟ್ಟು ಕೈಯಿಂದ ಬಲದ ಕಿವಿಯನ್ನು ಮುಚ್ಚ ೀಕು. ಇದು ಒಂದು ಪ್ರಣಾಯಾಮವೆನಿಸುವುದು. ಈ ರೀತಿ ರ್ಯಾದಿಯಲ್ಲೂ ಮೂರುಸಲ ಪ್ರಾಣಾಯಾಮವನ್ನು ಮಾಚಬೇಕು. ॥

॥ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥

ಯಜ್ಞೋಪವೀತ ಧಾರಣಕ್ರಮಃ.

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ ದ್ವಿರಾಚಮ್ಯ, ಪವಿತ್ರಪಾಣಿಃ ಪ್ರಾಣಾನಾಯಮ್ಯ–
ಶುಕ್ಲಾಂಬರಧರಂ ವಿಷ್ಣುಂ ಶಶಿವರ್ಣಂ ಚತುರ್ಭುಜಂ ।
ಪ್ರಸನ್ನವದನಂಧ್ಯಾಯೇತ್ ಸರ್ವವಿಘ್ನೋಪಶಾಂತಯೆ ॥

ಯಸ್ಯ ದ್ವಿರದವಕ್ತ್ರಾದ್ಯಾಃ ಪಾರಿಷದ್ಯಾಃ ಪರಶ್ಶತಂ ।
ವಿಘ್ನಂ ನಿಘ್ನಂತಿ ಸತತಂ ವಿಷ್ವಕ್ಸೇನಂ ತಮಾಶ್ರಯೆ ॥

ಆದ್ಯಶ್ರೀಭಗವತೊ ಮಹಾಪುರುಷಸ್ಯ ಶ್ರೀವಿಷ್ಣೋ ರಾಜ್ಞಯಾ ಪ್ರವರ್ತಮಾನಸ್ಯ ಅನ್ಯಬ್ರಹ್ಮಣಃ ದ್ವಿತೀಯಪರಾರ್ಧೆ ಶ್ರೀಶ್ವೇತವರಾಹ ಕಲ್ಪೆ ವೈವಸ್ವತಮನ್ವಂತರೆ ಕಲಿಯುಗೆ ಪ್ರಥಮಪಾದೆ ಜಮ್ಬೂದ್ವೀಪೆ ಭರತವರ್ಷೆ ಭರತಖಂಡೆ ಶಕಾಬ್ದೆ ಮೇರೋಃ ದಕ್ಷಿಣೆ ಪಾರ್ಶ್ವೆ ಅಸ್ಮಿನ್ ವರ್ತಮಾನೆ ವ್ಯಾವಹಾರಿಕೆ ಪ್ರಭವಾದಿಷಷ್ಟಿಸಂವತ್ಸರಾಣಾಂ ಮಧ್ಯೆ– ನಾಮಸಂವತ್ಸರೆ–ಅಯನೆ–ಋತೌ–ಮಾಸೆ–ಪಕ್ಷೆ–ಶುಭತಿಥೌ–ವಾಸರ ಯುಕ್ತಾಯಾಂ ಶ್ರೀಶುಭನಕ್ಷತ್ರ ಶುಭಯೋಗ ಶುಭಕರಣ ವಿವಂಗುಣ ವಿಶೇಷಣ ವಿಶಿಷ್ಟಾಯಾಂ ಅಸ್ಯಾಂ ಶುಭತಿಥೌ ಶ್ರೀ ಭವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಶ್ರೌತ ಸ್ಮಾರ್ತ ನಿತ್ಯಕರ್ಮಾನುಷ್ಠಾನ ಯೋಗ್ಯತಾಸಿದ್ಧ್ಯರ್ಥಂ ಯಜ್ಞೋಪವೀತಧಾರಣಂ ಕರಿಷ್ಯೆ ಇತಿ ಸಂಕಲ್ಪ್ಯ :—

ಯಜ್ಞೋಪವೀತ ಧಾರಣಮನ್ತ್ರಸ್ಯ ಬ್ರಹ್ಮಾಋಷಿಃ ತ್ರಿಷ್ಟುಪ್ಛಂದಃ ವೇದಾಸ್ತ್ರಯೋದೇವತಾಃ ಯಜ್ಞೋಪವೀತಧಾರಣೆ ವಿನಿಯೋಗಃ ॥

ಯಜ್ಞೋಪವೀತಂ ಪರಮಂಪವಿತ್ರಂ ಪ್ರಜಾಪತೇ ರ್ಯತ್ಸಹಜಂ ಪುರಸ್ತಾತ್ ! ಆಯುಷ್ಯಮಗ್ರ್ಯಂ ಪ್ರತಿಮಂಚಶುಭ್ರಂ ಯಜ್ಞೋಪವೀತಂ ಬಲಮಸ್ತುತೇಜಃ ॥ ಇತಿ ಧೃತ್ವಾ ಆಚಾಮೇತ್.

ಗೃಹಸ್ಥರು ಪುನಃ ಆಚಮನ ಪ್ರಾಣಾಯಾಮಗಳನ್ನು ಮಾಡಿ "ಗಾರ್ಹಸ್ಥ್ಯಂ ದ್ವಿತೀಯ ಯಜ್ಞೋಪವೀತ ಧಾರಣಂಕರಿಷ್ಯೆ" ಎಂದು ಸಂಕಲ್ಪವಾಡಿ ಮೊದಲಿನಂತೆ ಮಂತ್ರಪೂರ್ವಕವಾಗಿ ಎರಡನೆ ಯಜ್ಞೋಪವೀತವನ್ನು ಧರಿಸಬೇಕು.

ಯಜ್ಞೋಪವೀತವನ್ನು ಧರಿಸುವವರ ಉದ್ದೇಶ, ದೇವಋಣ, ಪಿತೃಋಣ, ಮನುಷ್ಯಋಣಗಳನ್ನು ತೀರಿಸಬೇಕೆನ್ನುವ ನಿಯಮದ ಜ್ಞಾಪಕಾರ್ಥವಾಗಿ.

॥ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥

ಪ್ರಾತಸ್ಸಂಧ್ಯಾವಂದನಮ್.

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ, ಪ್ರಾಙ್ಮುಖ ಉದಙ್ಮುಖೋವಾ ಕುಕ್ಕುಟಾಸನೇ ಉಪವಿಶ್ಯ,

"ಅಪವಿತ್ರಃ ಪವಿತ್ರೋವಾ ಸರ್ವಾವಸ್ಥಾಂಗತೋಪಿವಾ ।
ಯಸ್ಸ್ಮರೇತ್ ಪುಂಡರೀಕಾಕ್ಷಂ ಸಬಾಹ್ಯಾಭ್ಯಂತರಶ್ಶುಚಿಃ ॥"

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AND

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will take place in the Sabha Hostel Building

on Monday 23-11-70 at 6 p.m.

Under the Chairmanship of

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Divisional Commissioner.

We request the favour of your presence.

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P. V. Venkatakrishna Bhat,
Secretary.

B. S. Dattatri
Treasurer.

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President.

T. R. Chennigaraya Puranik
Asst. Secretary.

ಶ್ರೀ ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀ ಸಭಾ, ಮೈಸೂರು.

ಸ್ವಸ್ತಿಶ್ರೀ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಗಳು ೧೯೯೨ ಕ್ಕೆ ಸಲ್ಲುವ ಶ್ರೀ ಸಾಧಾರಣನಾಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಹುಳ ೧೦ ಸೋಮವಾರ ೨೩-೧೧-೧೯೭೦ ನಂಜೆ 6-00 ಘಂಟೆಗೆ ನಮ್ಮ ಸಭಾ ವಿದ್ಯಾರ್ಥಿನಿಲಯದಲ್ಲಿ

ಮೈಸೂರು ಡಿವಿಷನಲ್ ಕಮಿಷನರ್

ಶ್ರೀಮಾ ಕೆ. ಬಾಲಸುಬ್ರಹ್ಮಣ್ಯಂ, ಐ. ಎ. ಎಸ್ ಅವರ ಘನ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ

1. ಶ್ರೀಮತಿ ಮತ್ತು ವೇ॥ ಬ್ರ॥ ಶ್ರೀ॥ ಶ್ರೀನಿವಾಸ ಸೋಮಯಾಜಿಗಳು
2. ದಿವಂಗತ ಅಡ್ವೋಕೇಟ್ ಶ್ರೀ ಕೆ. ಪುಟ್ಟೂರಾಯರು B.A., B.L.,

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ಗೌ॥ ಕಾರ್ಯದರ್ಶಿಗಳು.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,
ಅಧ್ಯಕ್ಷ.

ಬಿ. ಎಸ್. ದತ್ತಾತ್ರಿ,
ಕೋಶಾಧ್ಯಕ್ಷ.

ಟಿ. ಆರ್. ಚನ್ನಿಗರಾಯ ಪುರಾಣಿಕ,
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7 REASONS FOR GOD

Dr. A. C. Morrison
New York Academy of Sciences.

(Continued from last issue)

Avani Ranjan blurted out, "Oh! it is no grandson, it is the Kanai of Braja!" this sight inspired such awe that they both returned from the place rapidly. One would have thought that a sight of this unique event, the feeding of Kanai by a human being, a small reprint of what happened in Vrindavan 5000 years ago, would have kept them glued to the spot. But No! These men could not watch and see this unique sight.

"No human being can possibly have cognisance of "ME" unless HE bestows on us Divyachakshu."

Arjuna had to be granted 'Divya Chakshu', special vision to sse the Viswarupa; mere mortals could not have a vision of the Lord. Yet neither Avani Ranjan nor Sachindra Chandra were ordinary men.

Avani Ranjan's affection and service of Sri Upendra Mohan has no parallel. As for Sachindra Chandra, when he was given a farewell from the East Indian Railway where he had been Chief Accounts Officer, they staged a play of 'Nader Nemai' in his honour. When asked why that particular play, the office people remarked, "We have not seen Sri Nemai, but this officr is to us nearest to Nemai Himself".

Years after his death, when Golam Mohammad, Governor-General of Pakistan was talking in London to one who had been his colleague in the Indian Accounts service, on being asked about Dasgupta, said, "O, the Saint!"

An Anglo-Indian subordinate of his was brought before him to be reprimanded for gross indebtedness and absence from office. The Anglo-Indian was reciting his troubles, wife's tuberculosis and expense which put him heavily in debt. He had sold off all his suits and had to come before Sachindra Chandra, his officer, wearing the only suit left—a warm suit in summer on a very hot day. As he was saying this he suddenly noticed profuse tears rolling down Sachindra Chandra's chest, who was so over whelmed by the recital of the man's trouble that he could not speak, and only waved his hand to ask the man to go.

The Anglo-Indian was overwhelmed at this sight and said, "Was Jesus more merciful than Dasgupta?"

Sachindra Chandra was the man who went and met the Bhakta-Guard in Lahore, who one day was so immersed in worship that he was late in joining his train, Sri Krishna himself had duplicated for him.

Such was Sachindra Chandra but even so he was not allowed to see the Vrindavan Leela, the feeding of Kanai by the old woman.

It is not everyone who is vouchsafed sight of the Paramatma.

We have to prove the existence of God by reasoning and belief.

That is why we have reprinted Prof. Morrison's article.

"Truth"
Calcutta.

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೨೫.
ಭಗವದಾರಾಧನ ೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1–25.
Life of Saint Anantarya, in English and Hindi. 1–00.

Columbiana, Ohio.
13-11-1970.

G. R. Josyer, M.A., F.R.E.S.
Director,
International Academy of Sanskrit Research
Mysore, India.

Dear Prof. Josyer :

It has only today come to my attention that the Academy is publishing in English translation, a pre-historic manuscript, which has been titled :

AERONAUTICS BY MAHARSHI BHARADWAJA

This fact was made known through the excellent publication called Pursuit, which is being published by Society for the Investigation of the Unexplained, which society is headed by Ivan T. Sanderson of Columbia, New Jersey.

Mr. Sanderson reproduced your advertisement, which you recently sent to him, in the pages of Pursuit (October 1970 issue, just received today).

On the following page, is reproduced a letter from Prof. Insler of Yale Graduate School, claimed that such writings deal wholly with Mythological references and not actual history. I will not pay any attention to opinions given by people like Prof. Insler as such people prefer to pass judgment without investigating.

No doubt Dr. Sanderson has gotten in touch with you by now.

Is the book available for shipment, in English translation to the United States of America ? If it is available for shipment, please ship it right away to my address, given above. No price is mentioned in the reproduction of your advertisement. However, that is all right. I think five dollars should pay for the book, and I am sending separately that amount in International Money Order form. If the price is not right, you can bill me for the short amount, or return the excess in some manner if you wish. If the book is not available for shipment, I trust you will simply deduct a certain amount for your postage cost and mail the balance back to me.

Knowing you give your attention to this important matter (I have always been interested in learning about the past scientific history of this planet).

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THE BHAGAVAD GEETHAA

To the man without yogic control no intelligence and no spiritual faith is possible; and without faith there is no peace, and without peace, how can he find happiness?

If a man's mind is subservient to his wandering senses, his wisdom will be set adrift like a vessel in the sea driven by winds.

Therefore, know Arjuna, that when a man's senses are held apart from sense-objects, he would have a steadfast mind.

When it is night for all creatures and they are lost in sleep, it is day to the yogi, and his mind is awake in a world of its own. When it is day to all creatures, and they are busy with their humdrum affairs, it is night to the yogi and his mind keeps aloof and is lost in meditation.

The rivers pour their waters into the sea everlastingly, but it does not rise but keeps its level steadfastly. When a man's mind feels like that with respect to the desires which seek to crowd into it, he will have peace, not the man who surrenders to them.

Forsaking all desires, if a man lives unattached, without greed and without selfishness, he will attain perfect bliss.

This is the Godly state of mind, Arjuna, after reaching which a man has no delusions. If he dwells in that state even at the time of death, he will attain Divine Salvation.

End of Chapter II. Sankhya Yoga.

CHAPTER III KARMA YOGA

Arjuna: If you hold that the mind's wisdom is superior to action, Krishna, why do you launch me into this ghastly action?

By your complex discourse you are confusing my mind. Therefore tell me one thing clearly by which I may attain well-being.

Krishna:

Two kinds of discipline have been mentioned by me, Arjuna, on the intellectual plane of Sankhya, and on the physical plane of Action or Karma Yoga.

Unaction does not result from non-starting of action. Not by rejection of action does a man attain Salvation.

No man for a moment remains inactive, doing nothing. Unwittingly, or without his own volition, every one will be doing some act according to his physical sensibilities.

A man may keep his hands and feet and other organs perfectly still, but his mind may be full of sensual desires. He is guilty of deceiving the public by putting up a false front.

But if a man, controlling his sense organs by his mind, makes use of them in erforming necessary action with dispassion, he is estimable.

One's necessary duty should be performed. It is preferable to remaining iactive. Without action even one's bodily maintenance would not be possible.

Except the performance of religious sacrifices, all other action is just slavish irrender. Therefore, Arjuna, do what you have to do with a detached mind.

The Creator, after creating men and formulating sacrifices, ordained, "You erform these sacrifices, and let them yield you all your desires.

You cherish the angels by means of them, and let the angels cherish you in turn. By such mutual cherishing you will attain all prosperity.

Pleased by your sacrifices the angels will give you all the enjoyments you esire. One who enjoys them without performance of sacrifice, is but a thief.

Good men who consume the offerings left over from sacrifices commit no sin. it those who cook for their own personal satisfaction, are sinners eating forbidden food.

All beings grow from food. Food takes birth from rains. Rains come from crifices. Sacrifices depend upon action. Action is imposed by Brahma. And Brahma is e Universal Principle.

One who does not conform to the cyclic causation named above, is a sensual ner, and his life is in vain.

If a man is dedicated to Atman or God, if he finds his contentment in God, if finds his joy in God, then there is nothing else for him to do.

It matters not to him whether he does anything, or whether he does not do any. ing. There is nothing for him to gain in the whole world of humanity.

Therefore, Arjuna, always do what you should without attachment. A person no does so attains the highest goal.

Great ancients like Janaka and others attained salvation by performing action. least for the sake of the world at large, you have to perform your duty.

What the high-placed man does, others also will try to copy. What example he ts, others will try to follow.

I, Arjuna, have nothing to do in the three worlds. There is nothing that I have t got, and desire to get. Yet I keep performing action.

Should I refrain from action at any time out of weariness, and remain idle, my ample would be followed by mankind, and they too would remain idle.

These worlds would be in a turmoil if I did not perform my action. I would letting loose wholesale promiscuity, and would cause the death all these humanity.

In order to conserve the world the wise man should perform acts with the same ncentration that the unwise manifest in their acts, but with detachment.

By himself performing his acts though with dispassion, the wise man should set ample to the common folk, and not cause confusion in the minds of the ignorant who avidly busy in pursuit of their pleasures.

The foolish egotist thinks that *he* is the actor when his senses do things according the bent of their fancies and aptitudes.

The wise man who knows the part that one's tendencies play in actions, will not nge into them blindly, but will remain mentally unaffected.

ಯಜುರ್ವೇದ
ಸಂಧ್ಯಾವಂದನ

ಆಚಮ್ಯ :—

"ಓಂ ಕೇಶವಾಯನಮಃ, ಓಂ ನಾರಾಯಣಾಯನಮಃ, ಓಂ ಮಾಧವಾಯನಮಃ, ಓಂ ಗೋವಿಂದಾಯನಮಃ, ಓಂ ವಿಷ್ಣವೇ ನಮಃ, ಓಂ ಮಧುಸೂದನಾಯನಮಃ, ಓಂ ತ್ರಿವಿಕ್ರಮಾಯನಮಃ, ಓಂ ವಾಮನಾಯನಮಃ, ಓಂ ಶ್ರೀಧರಾಯನಮಃ, ಓಂ ಹೃಷೀಕೇಶಾಯನಮಃ, ಓಂ ಪದ್ಮನಾಭಾಯನಮಃ, ಓಂ ದಾಮೋದರಾಯನಮಃ"

ಪ್ರಾಣಾಯಾಮಃ :—

"ಓಂ ಭೂಃ ಓಂ ಭುವಃ ಓಂ ಸುವಃ ಓಂ ಮಹಃ ಓಂ ಜನಃ ಓಂ ತಪಃ ಓಂ ಸತ್ಯಂ, ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ, ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ, ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್, ಓಮಾಪೋ ಜ್ಯೋತೀರಸೋಽಮೃತಂಬ್ರಹ್ಮ ಭೂರ್ಭುವಸ್ಸುವರೋಮ್ |" "ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾಮುಪಾಸಿಷ್ಯೇ." ಇತಿ ಸಂಕಲ್ಪ್ಯ,

"ಓಂ ಆಪೋಹಿಷ್ಠಾ ಮಯೋಭುವಃ-ತಾನ ಊರ್ಜೇ ದಧಾತನ-ಮಹೇರಣಾಯ ಚಕ್ಷಸೇ-ಯೋ ವಃ ಶಿವತಮೋರಸಃ ॥ ತಸ್ಯ ಭಾಜಯತೇಹ ನಃ-ಉಶತೀರಿವ ಮಾತರಃ-ತಸ್ಮಾ ಅರಂಗಮಾಮವೋ ಇತಿ ತಿರಸಿ, ಯಸ್ಯಕ್ಷಯಾಯ ಜಿನ್ವಥ-ಇತಿ ಪಾದಯೋಃ, "ಆಪೋ ಜನಯಥ ಚಾಜನಃ" ಇತ್ಯಾತ್ಮಾನಂ ಸಂಪ್ರೋಕ್ಷ್ಯ-" ಓಂ ಭೂರ್ಭುವಸ್ಸುವಃ" ಇತಿ ಆತ್ಮಾನಂ ಪರಿಷಿಚ್ಯ —

"ಸೂರ್ಯಶ್ಚ ಮಾಮನ್ಯುಶ್ಚ ಮನ್ಯುಪತಯಶ್ಚ ಮನ್ಯುಕೃತೇಭ್ಯಃ | ಪಾಪೇಭ್ಯೋ ರಕ್ಷಂತಾಮ್-ಯದ್ರಾತ್ರ್ಯಾ ಪಾಪಮಕಾರ್ಷಮ್-ಮನಸಾ ವಾಚಾ ಹಸ್ತಾಭ್ಯಾಮ್-ಪದ್ಭ್ಯಾಂ ಉದರೇಣ ಶಿಶ್ನಾ.ರಾತ್ರಿಸ್ತದವಲುಂಪತು-ಯತ್ಕಿಂಚ ದುರಿತಂ ಮಯಿ-ಇದಮಹಂ ಮಾಮಮೃತಯೋನೌ | ಸೂರ್ಯೇಜ್ಯೋತಿಷಿ ಜುಹೋಮಿ ಸ್ವಾಹಾ" ಇತ್ಯಪಃಪ್ರಾಶ್ಯ ॥ (ಎಂದು ನೀರನ್ನು ಆಪೋಶನವಮಾಡುವುದು.)

ಆಚಮ್ಯ, "ದ್ರುಪದಾದಿವೇನ್ಮು ಮುಚಾನಸ್ಸ್ವಿನ್ನಸ್ಸ್ನಾತ್ವೀಮಲಾದಿವ-ಪೂತಂಪವಿತ್ರೇಣೇವಾಜ್ಯಮ್-ಆಪಶ್ಯ-ಜಿಹ್ಮೋಷ್ಣಿಹಾಮುಪಾಶರತ್-ಪ್ರಣಿಯಯೂಗ್ಂಷಿತಾರಿಷತ್-ಆಪೋಹಿಷ್ಠಾಮಯೋಭುವಃ- ತಾನಲೂರ್ಜೆದಧಾತನ-ಮಹೇರಣಾಯ ಚಕ್ಷಸೇ | ಯೋವಶ್ಶಿವತಮೋರಸಃ | ತಸ್ಯಭಾಜಯತೇಹ ನಃ | ಉಶತೀರಿವಮಾತರಃ | ತಸ್ಮಾ ಅರಂಗಮಾಮವೋ ಯಸ್ಯಕ್ಷಯಾಯ ಜಿನ್ವಥ ಆಪೋಜನಯಥಾಚನಃ" ಇತ್ಯಾತ್ಮಾನಂ ಪೂರ್ವವತ್ ಪ್ರೋಕ್ಷ "ಓಂಭೂರ್ಭುವಸ್ಸುವಃ" ಇತ್ಯಾತ್ಮಾನಂ ಪರಿಷಿಚ್ಯ-ಅಂಜಲಿನಾ ಜಲಮಾದಾಯ-ದ್ರುಪದಾದಿವೇನ್ಮುಮುಚಾನ-ಸ್ಸ್ವಿನ್ನಸ್ಸ್ನಾತ್ವೀಮಲಾದಿವ | ಪೂತಂಪವಿತ್ರೇಣೇವಾಜ್ಯಮ್ | ಆಪಶ್ಯ-ದ್ಧಿಹ್ಮೋಷ್ಣಿಹಾಮುಪಾಶರತ್ | ಪ್ರಣಿಯಯೂಗ್ಂಷಿತಾರಿಷತ್ | ಇತಿ ಮನ್ತ್ರೇಣ ಜಲಮಾಘ್ರಾಯ ವಾಮಪಾರ್ಶ್ವೇ ವಿಸೃಜೇತ್ ॥

ಪ್ರಾಣಾನಾಯಮ್ಯ, ಉತ್ಥಾಯ, ಪಾದೌ ಸಂಯುಜ್ಯ ಕೃತ್ವಾ ಅಂಜಲಿನಾ ಜಲಮಾದಾಯ "ಓಂಭೂರ್ಭುವಸ್ಸುವಃ-ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ ಭರ್ಗೋದೇವಸ್ಯ ಧೀಮಹಿ-ಧಿಯೋ ಯೋನಃ ಪ್ರಚೋದಯಾತ್" ಇತಿ ವಿಸೃಜೇತ್; ಏವಂತ್ರಿಃ. ೩ ಸಲ ಸೂರ್ಯಾಭಿಮುಖವಾಗಿ ಅರ್ಘ್ಯವನ್ನು ಬಿಡಬೇಕು.

ಹೊತ್ತುಕಳೆದಿದ್ದರೆ:— ಪುನಃ ಪ್ರಾಣಾನಾಯಮ್ಯ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಕಾಲಾತೀತದೋಷ ಪ್ರಾಯಶ್ಚಿತ್ತಾರ್ಥಂ ತುರೀಯಾರ್ಘ್ಯ ಪ್ರದಾನಂ ಕರಿಷ್ಯೆ ಇತಿ ಸಂಕಲ್ಪ್ಯ ಅಂಜಲಿನಾ ಜಲಮಾದಾಯ ವಿಸೃಜೇತ್—"ಅಸಾವಾದಿತ್ಯೋಬ್ರಹ್ಮ" ಇತಿ ಆತ್ಮಾನಂ ಪರಿಷಿಚ್ಯ,

ಆಚಮ್ಯ, "ಕೇಶವಂ ತರ್ಪಯಾಮಿ, ನಾರಾಯಣಂ ತರ್ಪಯಾಮಿ, ಮಾಧವಂ ತರ್ಪಯಾಮಿ, ಗೋವಿಂದಂ ತರ್ಪಯಾಮಿ, ವಿಷ್ಣುಂ ತರ್ಪಯಾಮಿ, ಮಧುಸೂದನಂ ತರ್ಪಯಾಮಿ, ತ್ರಿವಿಕ್ರಮಂ ತರ್ಪಯಾಮಿ, ವಾಮನಂ ತರ್ಪಯಾಮಿ, ಶ್ರೀಧರಂ ತರ್ಪಯಾಮಿ, ಹೃಷೀಕೇಶಂ ತರ್ಪಯಾಮಿ, ಪದ್ಮನಾಭಂ ತರ್ಪಯಾಮಿ, ದಾಮೋದರಂ ತರ್ಪಯಾಮಿ" ಇತಿ ಸಂತರ್ಪ್ಯ, (ಅಂಗೈಯಲ್ಲಿ ಪ್ರತಿಸಲವೂ ನೆಲಕ್ಕೆ ನೀರನ್ನು ಬಿಡುವದು.) ಆಚಮ್ಯ,

ಅಥ ಜಪಃ :— ಪ್ರಾಣಾನಾಯಮ್ಯ, "ಅಸನವನ್ತ್ಯಸ್ಯ ಪೃಥಿವ್ಯಾಃ ಮೇರುಪೃಷ್ಠಃ ಋಷಿಃ ಸುತಲಂಛಂದಃ ಶ್ರೀಕೂರ್ಮೋದೇವತಾ-ಆರ್ಷಣೇ ವಿನಿಯೋಗಃ-ಪೃಥ್ವಿತ್ವಯಾ ಧೃತಾ ಲೋಕಾ ದೇವಿ ತ್ವಂ ವಿಷ್ಣುನಾಧೃತಾ | ತ್ವಂಚ ಧಾರಯ ಮಾಂ ದೇವಿ ಪವಿತ್ರಂ ಕುರು ಚಾಸನಮ್ ॥" ಒಳಗಡೆ ಮನೆಯಮೇಲೆ ಪ್ರೋಕ್ಷಿಸಿ ಪದ್ಮಾಸನ ಪದಲ್ಲಿ ಕುಳಿತು,

ಶ್ರೀಃ ಪ್ರಾಣಾನಾಯಮ್ಯ, "ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾ ಗಾಯತ್ರೀ ಮಂತ್ರಜಪಂ ಕರಿಷ್ಯೆ ॥"

ಪ್ರಣವಸ್ಯ ಋಷಿರ್ಬ್ರಹ್ಮ ದೇವೀಗಾಯತ್ರೀಛಂದಃ ಪರಮಾತ್ಮಾ ದೇವತಾ ಅನುಷ್ಟುಪ್ಛಂದಃ | ಅಥ ಧ್ಯಾನಂ ; (ಕೈಜೋಡಿಸಿಕೊಂಡು)

ಅರ್ಕಮಂಡಲ ಮಧ್ಯಸ್ಥಂ ಸೂರ್ಯಕೋಟಿ ಸಮಪ್ರಭಮ್ ।
ಬ್ರಹ್ಮಾದಿಸೇವ್ಯ ಪಾದಾಬ್ಜಂ ನೌಮಿಬ್ರಹ್ಮ ರಮಾಸಖಮ್ ॥

(ಎಂದು ಹೇಳಿ) ದಶವಾರಂ ಪ್ರಾಣಾಯಾಮಂ ಕೃತ್ವಾ, ಆಯಾ ತ್ಯನುವಾಕಸ್ಯ ವಾಮದೇವಋಷಿಃ ಅನುಷ್ಟುಪ್ಛಂದಃ ಗಾಯತ್ರೀ ದೇವತಾ, ಗಾಯತ್ರ್ಯಾವಾಹನೇ ವಿನಿಯೋಗಃ ।

ಆಯಾತು ವರದಾ ದೇವೀ ಅಕ್ಷರಂ ಬ್ರಹ್ಮಸಂಮಿತಮ್ ।
ಗಾಯತ್ರೀಂ ಛಂದಸಾಂ ಮಾತೇದಂ ಬ್ರಹ್ಮ ಜುಷಸ್ವ ನಃ ॥

ಓಜೋಸಿ, ಸಹೋಸಿ, ಬಲಮಸಿ, ಭ್ರಾಜೋಸಿ, ದೇವಾನಾಂ ಧಾಮನಾಮಾಸಿ, ವಿಶ್ವಮಸಿ ವಿಶ್ವಾಯುಃ, ಸರ್ವಮಸಿ ಸರ್ವಾಯುಃ, ಅಭಿಭೂರೋಂ ಗಾಯತ್ರೀಮಾವಾಹಯಾಮಿ. ಸಾವಿತ್ರೀಮಾವಾಹಯಾಮಿ, ಸರಸ್ವತೀಮಾವಾಹಯಾಮಿ ।

"ಸಾವಿತ್ರ್ಯಾಃ ಋಷಿರ್ವಿಶ್ವಾಮಿತ್ರಃ ಗಾಯತ್ರೀ ಛಂದಃ ಸವಿತಾ ದೇವತಾ." ಯೋದೇವಸ್ಸವಿತಾಸ್ಮಾಕಂ ಧಿಯೋ ಧರ್ಮಾದಿಗೋಚರಾಃ । ಪ್ರೇರಯೇತ್ತಸ್ಯ ಯದ್ಭರ್ಗಃ ತದ್ವರೇಣ್ಯಮುಪಾಸ್ಮಹೆ ॥

"ಓಂ ಭೂರ್ಭುವಸ್ಸುವಃ, ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ, ಭರ್ಗೋದೇವಸ್ಯ ಧೀಮಹಿ, ಧಿಯೋಯೋನಃ ಪ್ರಚೋದಯಾತ್ ॥" ಏವಂ ಅಷ್ಟೋತ್ತರಶತಂ (೧೦೮) ಅಷ್ಟಾವಿಂಶತಿವಾರಂ (೨೮), (ಗಾಯತ್ರೀ ಜಪವಾಡಿ) ಪ್ರಾಣಾನಾಯಮ್ಯ, ॥ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ್ಸಂಧ್ಯೋಪಸ್ಥಾನಂ ಕರಿಷ್ಯೇ, ಇತಿ ಸಂಕಲ್ಪ್ಯ.
(ಎದ್ದುನಿಂತು ಕೈಜೋಡಿಸಿ)

ಅಥ ಉಪಸ್ಥಾನಮಂತ್ರಃ — "ಉತ್ತಮೇ ಶಿಖರೇ ದೇವಿ ಭೂಮ್ಯಾಂ ಪರ್ವತಮೂರ್ಧನಿ । ಬ್ರಾಹ್ಮಣೇಭ್ಯೋ ಹ್ಯನುಜ್ಞಾನಂ ಗಚ್ಛ ದೇವಿ ಯಥಾಸುಖಂ ॥"

"ಮಿತ್ರಸ್ಯ ಚರ್ಷಣೀಧೃತಃ ಶ್ರವೋ ದೇವಸ್ಯ । ಸಾನಸಿಂ ಸತ್ಯಂ ಚಿತ್ರಶ್ರವಸ್ತಮಂ ಮಿತ್ರೋ ಜನಾನ್ಯಾತಯತಿ ಪ್ರಜಾನನ್ ಮಿತ್ರೋ ದಾಧಾರ ಪೃಥಿವೀಮುತ ದ್ಯಾಂ । ಮಿತ್ರಃಕೃಷ್ಟೀರನಿಮಿಷಾಭಿಚಷ್ಟೇ ಸತ್ಯಾಯ ಹವ್ಯಂ ಘೃತವದ್ವಿಧೇಮ । ಪ್ರಸಮಿತ್ರ ಮರ್ತೋ ಅಸ್ತು ಪ್ರಯಸ್ವಾನ್ಯಸ್ಯ ಆದಿತ್ಯ ಶಿಕ್ಷತಿ ವ್ರತೇನ । ನ ಹನ್ಯತೇ ನ ಜೀಯತೇ ತ್ವೋತೋ ನೈನಮಗ್ಂಹೋ ಅಶ್ನೋತ್ಯನ್ತಿತೋ ನ ದೂರಾತ್ ॥"

"ಸನ್ಧ್ಯಾಯೈ ನಮಃ, ಸಾವಿತ್ರ್ಯೈ ನಮಃ, ಗಾಯತ್ರ್ಯೈ ನಮಃ, ಸರಸ್ವತ್ಯೈ ನಮಃ, ಸರ್ವಾಭ್ಯೋ ದೇವತಾಭ್ಯೋ ನಮೋನಮಃ, ಕಾಮೋಕಾರ್ಷೀನ್ಮನ್ಯುರಕಾರ್ಷೀನ್ನ ನಮೋನಮಃ ॥ ಆಳ್ವಾರಾದಿಯ ॥ ಪ್ರಾಚ್ಯೈ ದಿಶೇ ನಮಃ, ದಕ್ಷಿಣಾಯೈ ದಿಶೇ ನಮಃ, ಪ್ರತೀಚ್ಯೈ ದಿಶೇ ನಮಃ, ಉದೀಚ್ಯೈ ದಿಶೇ ನಮಃ, ಊರ್ಧ್ವಾಯ ನಮಃ, ಅಧರಾಯ ನಮಃ, ಅಂತರಿಕ್ಷಾಯ ನಮಃ, ಭೂಮ್ಯೈ ನಮಃ, ವಿಷ್ಣವೇ ನಮಃ."

ಅಕಾಶಾತ್ ಪತಿತಂತೋಯಂ ಯಥಾಗಚ್ಛತಿಸಾಗರಂ ।
ಸರ್ವದೇವ ನಮಸ್ಕಾರಃ ಕೇಶವಂ ಪ್ರತಿಗಚ್ಛತಿ ॥

ಓಂ ನಮಸ್ಸವಿತ್ರೇ ಜಗದೇಕ ಚಕ್ಷುಷೇ ಜಗತ್ಪ್ರಸೂತಿ ಸ್ಥಿತಿನಾಶ ಹೇತವೇ । ತ್ರಯಿ ನಮಯಾಶು ತ್ರಿಗುಣಾತ್ಮಧಾರಿಣೇ ವಿರಂಚಿ ನಾರಾಯಣ ಶಂಕರಾತ್ಮನೇ ॥

"ಧ್ಯೇಯಸ್ಸದಾ ಸವಿತೃಮಂಡಲಮಧ್ಯವರ್ತೀ ನಾರಾಯಣಸರಸಿಜಾಸನಸನ್ನಿವಿಷ್ಟಃ । ಕೇಯೂರವಾನ್ಮಕರಕುಂಡಲವಾನ್ ಕಿರೀಟಿ ಹಾರೀ ಹಿರಣ್ಮಯವಪು ಧೃತಶಂಖಚಕ್ರಃ ॥ ಶಂಖಚಕ್ರಗದಾಪಾಣೇ ದ್ವಾರಕಾನಿಲಯಾಚ್ಯುತ । ಗೋವಿಂದ ಪುಂಡರೀಕಾಕ್ಷ ರಕ್ಷ ಮಾಂ ಶರಣಾಗತಂ ॥" ಪ್ರಣಮ್ಯ, ಅಭಿವಾದ್ಯ, ದ್ವಿರಾಚಮ್ಯ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು. (ಎಂದು ಹೇಳಿ ದೇವರಮನೆಯಲ್ಲಿ ನಮಸ್ಕಾರ ಮಾಡಬೇಕು)

ಶ್ರೀರಂಗಮಂಗಳಮಣಿಂ ಕರುಣಾನಿವಾಸಂ ಶ್ರೀವೇಂಕಟಾದ್ರಿ ಶಿಖರಾಲಯಕಾಳಮೇಘಂ । ಶ್ರೀಹಸ್ತಿಶೈಲ ಶಿಖರೋಜ್ವಲ ಪಾರಿಜಾತಂ ಶ್ರೀಶಂ ನಮಾಮಿ ಶಿರಸಾ ಯದುಶೈಲದೀಪಂ ॥

ದೇಶಾಂತರಗತೋವಾಪಿ ದ್ವೀಪಾಂತರಗತೋಪಿವಾ । ಶ್ರೀರಂಗಾಭಿಮುಖೋ ಭೂತ್ವಾ ಪ್ರಣಿಪತ್ಯ ನ ಸೀದತಿ ॥ ವಿಮಾನಂ ಪ್ರಣವಾಕಾರಂ ವೇದಶೃಂಗಂಮಹಾದ್ಭುತಂ । ಶ್ರೀರಂಗಶಾಯೀ ಭಗವಾನ್ ಪ್ರಣವಾರ್ಥಿಪ್ರಣಾಶಕಃ ॥ ಇತಿ ಶ್ಲೋಕತ್ರಯಪಠನಪೂರ್ವಕಂ ಸಾಂಜಲಿ ಬಂಧಂ ಚತ್ವಾರಿ ದಿವ್ಯಕ್ಷೇತ್ರಾಣಿ ತತ್ತದ್ದಿಗಭಿಮುಖಂ ಪ್ರಣಮೇತ್ ॥

ಮಾಧ್ಯಾಹ್ನಿಕಮ್ .

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ ದ್ವಿರಾಚಮ್ಯ ಪ್ರಾಣಾನಾಯಮ್ಯ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀ ಭಗವತ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಮಾಧ್ಯಾಹ್ನಿಕ ಸಂಧ್ಯಾಮುಪಾಸಿಷ್ಯೆ ॥

ಅಪೋಹಿಷ್ಠೇತ್ಯಾದಿ ಪೂರ್ವವತ್. ಆಪಃ ಪುನನ್ತು ಪೃಥಿವೀಂ ಪೃಥಿವೀ ಪೂತಾ ಪುನಾತು ಮಾಂ । ಪುನನ್ತು ಬ್ರಹ್ಮಣಸ್ಪತಿರ್ಬ್ರಹ್ಮ ಪೂತಾ ಪುನಾತು ಮಾಂ ॥ ಯದುಚ್ಛಿಷ್ಟಂ ಅಭೋಜ್ಯಂ ಯದ್ವಾ ದುಶ್ಚರಿತಂ ಮಮ ಸರ್ವಂ ಪುನನ್ತು ಮಾಮಾಪೋ ಸತಾಂ ಚ ಪ್ರತಿಗ್ರಹಗ್ಂ ಸ್ವಾಹಾ ॥ ಇತ್ಯಪಃ ಪ್ರಾಶ್ಯ, (ಸೂರ್ಯಶ್ಚ ಮಂತ್ರಕೈ ಬಸಲಾಗಿ ಈ ಮಂತ್ರ.)

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SADHU BURNS BY YOGIC FEAT

"Ganjdudwara, a small town in Etah district, Uttar Pradesh, has become a centre of pilgrimage, hallowed by saint Sadhu Singh, a Nihangh Sikh, who ubrnt himself through yogic feat 21 days ago.

The Gurudwara in the town where the saint died through a miracle is visited by hundreds of people. Local Hindus, Sikhs and Muslims, who all knew the saint only as an unassuming Sadhu, have now come to regard him as a great yogi and propose to erect a memorial to him.

It was November 6, Gopashtami— a day associated with Lord Krishna. Kuldip 12-year old son of a Sikh bussinessman in Ganjdudwara used to touch the feet of Saint Sadhu Singh on his way to school. He heard a loud hissing noise on stepping inside the Gurudwara. It was about 9 in the morning. His elder brother Jagjit (15), had been to the Gurudwara only half an hour earlier to offer milk to the saint. A few local Sikhs who had come for prayer at the Gurudwara also left by 8 a m. To his consternation Kuldip noticed flames leaping out of the abdomen and burning the chest of the saint, who was sitting placidly in a yogic posture. Kuldip ran out shrieking "Saint Baba is burning."

Within minutes Nandalal, a labourer, Saja Singh and Avtar Sing, two Sikh traders and Udai Ram, another Hindu trader reached the Gurudwara and saw flames coming out of the saint's body. As Saja Singh brought a bucketful of water to put out the flames, Udai Ram dissuaded him, saying that the body was burning of its own without fuel—an uncommon thing!

During my visit to Gunjdudwara, I interviewed over 59 persons belonging to many walks of life regarding the incident. They included men of the police department, science professors, doctors, businessmen and students. A number of them were Muslims, a few were staunch Arya Samajists, and one was a marxist. I also met the District Magistrate, Mr. Balwant Singh, who reached the spot the same evening.

A number of local people had been to the spot five or six times during the six hours of burning. All of them said that the saint's body burnt without the aid of fuel, that instead of a bad odour which pervades the air while a body burns, the atmosphere was filled with a pleasant aroma which emanates from a yagna fire, that the flames had the glow of a candle, and that the heat was not felt even at a distance of two feet!

I asked Saligram, a senior police constable who rushed to the Gurudwara on receiving a report why he did not try to extinguish the fire. He said the saint already seemed to have expired and it was no ordinary flame!

Police Inspector D. P. Sharma who reached the spot at 10 a.m. testified that there was nothing inflammable near the body.

The police have sent a report to their State Hedquarters about the strange features of the incident. They have ruled out foul play, suicide or accidental fire. They have, however, no explanation about the origin of the fire and treated it as a mystery. The District Magistrate is convinced tha! the saint burnt his body through yogic feat.

Dr. K. L. Verma, a retired civil surgeon, who has conducted autopsies on hundreds of bodies during his long service, also witnessed the burning of the saint from close quarters.

In a written statement, Dr. Verma said;

(Continued on page 6.)

PORTRAITS UNVEILED

The Veda Shastra Poshinee Sabha, Mysore, held a pleasant function in its newly constructed building on the 23rd November, under the distiguished Chairmanship of Sri K. Balasubrahmaniam, M.A., I.A.S., Divisional Commissioner, Mysore Division, before a distinguished gathering of the elite of the city. After invocation by the students of the Sanskrit College boarding in Sabha Hostel, Sri G. R. Josyer, M.A., F.R.E.S., President of the Veda Shastra Poshinee Sabha, in his welcome speech, observed that the Sabha was founded 48 years ago, in 1922, to provide food and raiments for Brahmin students pursuing Vedic and Sanskrit studies in very poor circumstances. The chief promoters were Sris Vidwan K. Sadashiva Sastry, Rigveda Professor, C. Ramanujiengar, Principal, Sanskrit College, Rao Bahadur B Subba Rao, Amble Anniah Pandit, and a few generous orthodox contributors. The boarding was being done through outside agencies. Latterly however the charges began mounting, and the Sabha decided to have a building and run a hostel. The building took away most of the capital, and in response to appeals, Sri Seetarama Somayaji, Shyvaagama Professor offered Rs. 2100, the site cost in his parents' name, Sris K. Rama Rao B.E. and K. Srikantiah B.A., B.L. donated Rs. 2000 in memory of their late father, Sri K. Puttu Rao, B.A., B.L., wellknown advocate and patron of music in the city.

They were assembled that evening for the unveiling of the portraits of the donors' parents by Sri Balasubrahmaniam, I.A.S.

Then Sri M. Nanjundaswamy, B.A., B.L., entertained the audience to delightful music.

Presenting the report Vidwan Chennigaraya Puranik, gave details of the working of the Sabha, denoting that the Hostel provided boarding for 23 students of the Sanskrit College, and the number had to be increased to 30 if generous help was forthcoming. He thanked Sris K. C. Iya, B.E., Sri K. Rama Rao, and Sri K. Srikantiah, and Professor Seetarama Somayaji, Sri N. Narasimhan of Lakshminarasimha Medical Stores, Sri Gundappa of Lansdowne Buildings, Sri Atreya Plumbing works, Sri Vasudeva Rao, Contractor and others for very generous donations. Late Professor Sarke Ramaswamy Iyengar of the Sanskrit College, through the kind offices of Vidwan Gopalakrishavadhani, had most generously willed to the Sabha a house and deposits of the value of Rs. 12000. The Sabha was grateful to him for his princely benefaction.

Sri B. S. Dattatri, B.Sc., Honorary Treasurer of the Sabha, gave a brief life-sketch of Sri K. Puttu Rao and his high status as an Advocate and public worker, and a colleague spoke of the ascetic devotion and self-less generosity of Sri Srinivasa Somayaji.

The Chairman, Sri K. Balasubrahmaniam, I.A.S., said that he belonged to a family of Vedic scholars, and that he considered his participation in the evening's funtion as a most pleasant experience. He commended the forethought of the founders of the Sabha in starting it in order to promote Sanskrit Studies. It was no less commendable that for nearly 50 years the Sabha had continued to do good work, under the guidance of public spirited gentlemen. The Vedas and Shastras were the heritage of the nation, and generous donations for the continuance of the good work that the Sabha was doing were a praise-

(Continued on page 6)

THE BHAGAVAD-GEETHAA

When foolish men surrender to their uncurbed senses and act like a drunkard or gambler, the wise man cannot change them by standing in their way.

You, Arjuna, with a spiritualised mind, dedicate to me all actions, and without greed and without any thought of self, get over lethargy, and start to fight.

Men who act according to this teaching of mine, with faith, and without grudge, will be free from the bondage of their actions.

But those who reject it out of spite, they are utterly bereft of senses, and are doomed.

Even a sensible man acts according to his own nature. Nature takes its course; what can suppression do?

Love and hate are involved between senses and their objects. They are stumbling blocks, and one should not surrender to them.

One's own duty, however devoid of merit, is more worth doing than another's however well performed. Better to die doing one's own duty, rather than risk copying somebody else's.

Arjuna:

Driven by what, Krishna, does one commit a sin, even though unwittingly?

Krishna:

It is lust, it is anger, due to one's carnal instincts, which are very evil and very insatiable. It envelopes a man as smoke envelopes fire, as dust spreads over a mirror, as a foetus is enveloped by the amnion.

One's wisdom is shrouded by this constant enemy in insidious ways.

The senses, the mind, and the intellect are the seat of this enemy. Through them it reaches men's wisdom and mesmerises them.

Therefore, Arjuna, you control your senses first, and repel this enemy of good sense and sublime knowledge.

The senses are superior to the limbs, mind is superior to the senses, intellect is superior to the mind, and superior to the mind is the soul.

Knowing this Arjuna, steady your soul by itself, and stifle the instincts of greed and lust.

End of Chapter III. Karma Yoga.

CHAPTER IV: SANYAASA YOGA

I imparted this eternal yoga first to Vivaswaan. Vivaswaan taught it to Manu. Manu taught it to Ikshvaaku. Passing from Guru to disciple down the ages, it was known to the Rajarshis or saintly kings of old.

Then by efflux of time it slowly disappeared. As you are my devotee and dear friend, I have imparted to you the same age-old yoga.

Arjuna:

Your time is different from that of Vivaswaan, Krishna. Vivaswaan is of long ago. How do you say you imparted it to Vivaswaan, Krishna?

Krishna:

I have had many previous lives, so far, Arjuna, and so have you. I remember them all, but you have forgotten them.

Though I have neither birth nor death, and am Creator of all, in accordance with primordial Nature I appear by my own volition.

Whenever there is a decadence of Dharma or righteousness in mankind, and unrighteousness becomes ascendant, I make my appearance.

From yuga to yuga, for protection of the virtuous, and destruction of the wicked, and in order to establish the rule of righteousness, I take form and appear.

He who knows this truth about my Divine being, on leaving this life, he will have no rebirth, but will join me.

Men who have made themselves immune from passions, terrors, and hatred, and have saturated themselves with me, and are devoted to me, purified by their intellectual asceticism, become one with me.

In whatever way men seek succour from me, I respond to them in their own way. All their roads lead to me.

In this world, men seeking the fruits of their actions worship Gods. In the human world actions bear fruits quickly.

The four Varnas or castes were created by me in accordance with qualities and occupations. Though I am its originator, know that I am not a doer and am eternal.

Actions do not tinge me; and I desire no fruits from actions. He who knows me as such, will not be enslaved by action.

Men seeking salvation in the past have realised this and acted accordingly. You too, Arjuna, act as the ancients did.

Even Kavis are confused as to what is good or right action, and what is non-action. I am going to enlighten you about it, and knowing it, you will be saved from evil.

One should know what is right action, and what is wrong action, and what is inaction. Action is rather a complex affair.

He who so conducts himself that his action is like inaction, and his inaction is like action, is a wise one among men. He does every thing with a controlled mind.

(*Continued from page 3.*)

worthy form of charity. He complimented Sriyuts K. C. Iya, K. Rama Rao and K. Srikantiah, sons of Sri K. Puttu Rao, and Sri Seetarama Somayaji for their generous donations in the name of their parents. The Sabha was a most necessary institution, and he hoped it would continue long under able management.

He then unveiled tbe portraits of Sri. K. Puttu Rao, B A., B.L., and Srimathi and Sri Srinivasa Somayaji.

There was melodious recitation of the four Vedas by Professors of the Sanskrit College. Vedaratnam Venkatakrishna Bhatta, Principal of the Sanskrit College, and ex-officio Secretary of the Sabha, spoke highly of the qualities and attainments of the President, Sri G. R. Josyer, and said that, like the Sun, he shone by his own radiance, without need of extraneous aids. He offered thanks to the Chairman for honouring the occasion with his distinguished presence and for his words of advice, and thanked the donors, and all who had contributed to the success of the evening's function.

(*Continued from page 2.*)

"The flame arose from the abdomen of the saint. It was not hot when I felt it.

"The fire did not progress superficially, but took deep structure, with the result even big bones of the saint's massive flame were reduced to ashes which amounted to little in comparison with his body.

"There was no sign of agonised movement around the body.

"The flame had no greenish or bluish terminal colour as is seen usually when bodies burn.

"Unlike in normal burn cases in which the body is pale and wet, the saint's frame was dark and most dry. There was no surfacing of subcutaneous skin, the internal organs were burnt to ashes and fatty acids usually found in gyceroide form were absent."

There were two other features borne out by the police report, people's accounts and photographic evidence. While the body kept on burning, the straw matress over which the saint was sitting was intact, and it burnt only after four hours. Secondly, the clothes worn by the saint burnt only as much as the body burnt!

The Gurudwara, where the saint passed away, was set up by the local Sikh population in 1960. The saint, whose ancestral home was in Moga in Punjab, had been seen in the region for the past 35 years. He had been a sadhu since 1914. There is nothing on record to establish his age. Some local Sikh leaders claimed that he was 114 years old. The police report mentioned 85 as his possible age. After the construction of the Gurudwara, Sadhu Singh was persuaded to stay there as a priest-cum-caretaker. People remember to have seen him hawking sugar-toys occasionally on the streets. He used to make them all himself and sell them at throw-away prices among the children."

Special Correspondent of
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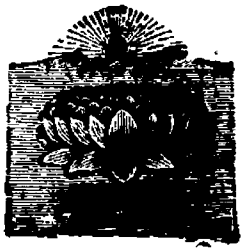

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oprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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RIGVEDA-SAMHITA PADA TEXT

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.A.L.

RS. 20—00

STATUES

The Mysore Municipal Council, after a rich repast at public expense, as an aid to digestion often seeks to indulge in discussion of non-municipal topics. Recently one of its stalwarts focussed attention on the statue of Sir James Gordon in the Dt. Office grounds.

Curiously, that statue came to our mind just a month ago when we were drafting a letter to the Deputy Commissioner. The letter is published below.

The Civic speakers spoke of "slavery under the British, and of the Gordon statue as a mark of that slavery."

The British did not come to Mysore to enforce slavery. Maharani Lakshammanni, virtually a slave under Muslim rule, begged them, urged them, goaded them to remove Tippu and restore the Hindu rulership. They did so, and remained to restore order in the state and establish good Government. They succeeded amply.

The people did have good administration, and the good things of life under them. Their officers were conscientious servants of the state, and well-wishers of the people. But now what kind of officers, what kind of politicians have we? Is the citizen having "liberty" or "slavery"?

Returning to Sir James Gordon, he came to Mysore as Judicial Commissioner in 1868, was made Guardian to Maharaja in 1877 after the Great Famine, became Chief Commissioner in 1878, and Resident in 1881, and left soon after, from a paralytic stroke. The Judges of today and I. A. S. officers might read his judgements and minutes, and see how far below they are to the standard that he maintained! Will they?

The statue is a fine piece of workmanship. That it is tarred, and left tarred, shows how petty and low we have fallen in the qualities of manhood!

Sculptors today produce a dummy and call it statue of this or that original. The originals would be ashamed of the statues. Gandhi, Nehru, Visveswaraya, Vivekananda, Venkatakrishnaiya, do their statues resemble them?

But in the mood of madness that is coming over the nation, no statue will remain very long. Already Annadore, Vidyasagar, Nehru, Das have been broken. Under mobocracy other statues are also doomed!

We think it is the duty of the British High Commissioner — why is he called "High Commissioner?" Who is the "Low Commissioner"? —— to take all the statues to England — they are all fine pieces of workmanship, — and place them in St. James Palace or a Hall of Fame to remind the British nation of the fine men who brought glory to the small island and made it a world Empire!

G. R. Josyer,
Editor.

To
The Deputy Commissioner,
Mysore.

Sir,

Sub: H. H. Mummadi Krishnaraja Wadiyar Endowment.

The interest bill for ½ year ending 30-6-70 was submitted to your office on 13-8-70. A bank would have paid the interest across the counter immediately.

I have had to send some one to the District Office a dozen times in September nd October to receive evasive and supercilious replies and return.

On 16-10-70 I was favoured with a memo to submit "Audited Statement of ccounts" and "Administration report", for the first time after 30 years.

I may be permitted to submit a few relevant facts in the matter.

The interest is not a bounty paid by Government for fulfilling something and ubmitting proof of doing so.

The Government did not sponsor the H. H Mummadi Krishnaraja Wadiyar ayanthi.

Some Mysore Citizens, headed by Rajakaryaprasakta A. Subrahmanya Iyer Dy. Commissioner of Mysore, I.G of Police, and Excise Commissioner, R.D., considering H. H. Mummadi Krishnaraja Wadiyar's services to Mysore, and seeing that there was not even a statue,- breakable or unbreakable or tarable-, to commemorate him collected some unds and inaugurated his Jayanthi, in 1937.

The fund was entrusted to Government for assured payment of interest, for erforming the Jayanti annually. Sri Subrahmanya Iyer conducted the Jayanthi from 1937 o 1955.

In his last days, anxious about its continuance, he called me and entrusted me ith the responsibility.

Having been in public life since 1916,- I am now 80-, in 1917 Mr. M. Venkatarishnaiya and I as Secretaries organised the 1st Mysore State Civic and Social Conference with Dewan Sir Visweswaraiya as President and H. H. The Yuvaraja opening, in 923 I held the 1st Mysore State Reforms Conference with Sri S. Srinivasa Iyengar of adras as President, in 1928 I held the 1st Mysore State Congress, with Mr. S. Satyaurthy of Madras presiding, and so on.

So since 1956 I have annually conducted the Jayanti conscientiously, having in the hair persons like Sir C. P. Ramaswamy Iyer, Chief Minister Nijalingappa, Ministers . G. Ramachandra Rao and Dr. Melkote (Hyderabad), Sirdar Panikkar, Vice Chancellor ickam, Ex-Justice Puttaraja Urs, and Divisional Commissioners C. Narasimhamurthy nd K. P. Ramanathiah, and others.

We of the earlier generations believe in discharging our duties honestly, conscienously, and God-fearingly. To doubt the bona fides of such respectable public might — ce versa — raise doubts about the bona fides of Government, whether it seeks to evade yment of interest for sums it has received in trust!

The District office building,—it was known as "Athaara Kacheri",—has a honry addition of noble-minded European and Indian administrators. Exactly 100 years ago, in 870, the original of the statue nearby, Sir James Gordon—Private Secretary to Governor eneral Lord Lawrence,—was Judicial Commissioner, then Guardian to the Maharaja, hief Commissioner, and Resident, a very worthy, human and humane man. The statue is a grateful public in commemoration of his fine qualities as administrator. If your chives contain records of those times, they would be well worth reading.

As desired I enclose audited statement of account and a report of the function.

Permit me to remain
Yours Sincerely,
G. R. Josyer.
Convener,

Copy to The Accountant General,
Bangalore.

THE BHAGAVAD-GEETHAA

He whose every enterprise is bereft of covetous acquisitiveness, he whose actions are purified in the fire of the intellect, him the wise call a sage.

Without seeking to reap the fruits of action, always contented, and free from subservience, even though he be engaged in action, he should be deemed to be free from action.

He whose actions are all unconnected with covetous desire, whose actions are all purified by the fire of knowledge, such a man is called a wise one.

He who is unconcerned with the fruits of action, is always contented, and seeks nobody's support, even though he be engaged in action, he may be said to be not doing anything.

With no desire, with self control, bereft of all material passions, such a man when he performs a bodily act, incurs no pollution.

Content with what gain comes to him unsought, who is past thoughts of duality, who is free from envy, who is equal to success or failure, such a man when he does an act, is not fettered by it.

He who has no interests, who is unsoiled by sensual things, whose mind is set in quest of wisdom, if he acts only in the interest of his religious obligations, it just evaporates and leaves him unsullied.

Offered to God, the oblation is God, the sacrificial fire is God, the sacrificer is God. By such all-round dedication, he will attain God.

Some confine their sacrifice to worship of God alone. Some pour their sacrificial oblations in the holy fire of God.

Some sacrifice by austere control of their sense organs. Some sacrifice the objects of the senses in the fire of the senses.

Some sacrifice all the doings of their souls and of their life-breath in the fire of the yoga of their disciplined soul, illuminated by spiritual knowledge.

Some perform material sacrifices. Some perform the sacrifice of austerity. Some sacrifice through yoga or concentration of mind. Some perform their sacrifices by devotion to religious studies and religious practices.

Some make oblation of their inhaled breath into their abdominal breath Some do vice versa. Others, with strict diet, make oblation of their inhaled breath into itself. All these various adepts in the performance are purified by their sacrifices partake of the nectarine remains of the sacrifices, and attain the ultimate eternal Brahman or God. To the man who discards yagnas or religious sacrifices, there is no benefit in this world. How can he get any in another world?

These many kinds of yagnas are ordained by Brahma's word. Know that all of them are based on physical performances. That knowledge will lead you to salvation.

Know, Arjuna, that superior to the yagna with material offerings is the yagna of knowledge. The final goal of all actions is knowledge.

That knowledge is obtained from all knowing sages by reverential obeisance, by solicitous enquiry, and by dedicated service.

With that knowledge you will see all beings as one with yourself, and yourself as one with God.

Even if you be the greatest sinner of all sinners, you will cross the ocean of sins with the aid of the ship of knowledge.

As the flame of fire burns fagots and reduces them to ashes, the fire of knowledge will reduce all actions to ashes.

There is nothing as sacred as knowledge. The yogi will in time absorb it in his soul.

He who pursues it in a spirit of dedication and self-control attains it, and not long after, will experience ineffable peace.

The man who is ignorant, who has no belief in anything, who is beset wit doubts, will be lost. Neither in this world nor the next will he find any happiness.

He, whose actions are purified with yoga, whose doubts are cut through by knowledge, who has an ascendant soul, actions do not enslave such a one.

Therefore, Arjuna, cut this doubt that has arisen in your heart from ignorance with the sword of knowledge. ascend the pedestal of yoga, and stand up bravely.

End of Chapter IV : Sanyaasa Yoga of Knowledge and Action.

CHAPTER V

Arjuna ,

Krishna, you speak of sanyaasa or renunciation, and also of yoga. Which of the two is beneficial, tell me definitely.

Krishna,

Sanyaasa and Karmayoga are both beneficial. Of the two the yoga of action is superior to renunciation of action.

The permanent sanyaasi, who does not repel and who does not covet, who has overcome duality, attains relief from life's bondage.

Only novices consider Saankhya and Yoga as two different things, not the learned. One who is devoted to either obtains the fruits of both.

What position is attained by Saaunkya is also attained by Yoga, He who sees the two as one is a real seer.

Sanyaasa, renunciation, is hard to attain without yoga. The sage, who practices yoga will soon attain God.

The yogi, with purified mind, who has overcome feelings of self, mastered his senses, who feels unity with all beings, is not tainted by doing anything.

ಯಜುರ್ವೇದ

ಸಂಧ್ಯಾವಂದನ

ಆಚಮ್ಯ, "ದಧಿಕ್ರಾವಿಣ್ಣೋ" ಕ್ಯಾದಿ ಪೂರ್ವವತ್.

ಅರ್ಘ್ಯಂ ಏಕಂ ದ್ವಯಂ ವಾ ಯಥಾ ಸಂಪ್ರದಾಯಂ ಕುರ್ಯಾತ್. "ಅಸಾವಾದಿತ್ಯೋಬ್ರಹ್ಮ" ಇತಿ ಆತ್ಮಾನಂ ಮನಸಿ ಧ್ಯಾಯೇತ್. ಆಚಮ್ಯ, ಕೇಶವಾದಿ ತರ್ಪಣಂಕೃತ್ವಾ, ಆಚಾಮೇತ್. ಪೂರ್ವವತ್ ಜಪಂ ಕುರ್ಯಾತ್. ಉಪಸ್ಥಾನೇತು "ಮಾಧ್ಯಾಹ್ನಿಕ ಸಂಧ್ಯಾ ಆದಿತ್ಯೋಪಸ್ಥಾನಂ ಕರಿಷ್ಯೆ" ಇತಿ ಸಂಕಲ್ಪ್ಯ:

ಆಕೃಷ್ಣೇನ ರಜಸಾ ವರ್ತಮಾನೋ ನಿವೇಶಯನ್ನಮೃತಂ ಮರ್ತ್ಯಂ ಚ | ಹಿರಣ್ಯಯೇನ ಸವಿತಾ ರಥೇನಾ ದೇವೋಯಾತಿ ಭುವನಾ ವಿಪಶ್ಯನ್ |

ಉದ್ವಯಂ ತಮಸಸ್ಪರಿ ಪಶ್ಯನ್ತೋ ಜ್ಯೋತಿರುತ್ತರಂ | ದೇವಂ ದೇವತ್ರಾಸೂರ್ಯ ಮಗನ್ಮಜ್ಯೋತಿರುತ್ತಮಮ್ ॥ ಉದುತ್ಯಂ ಜಾತವೇದಸಂ ದೇವಂ ವಹನ್ತಿ ಕೇತವಃ—ದೃಶೇ ವಿಶ್ವಾಯ ಸೂರ್ಯಂ—ಚಿತ್ರಂ ದೇವಾನಾಂ ಉದಗಾದನೀಕಂ ಚಕ್ಷುರ್ಮಿತ್ರಸ್ಯ ವರುಣಸ್ಯಾಗ್ನೇಃ—ಆಪ್ರಾದ್ಯಾವಾ ಪೃಥಿವೀ ಅನ್ತರಿಕ್ಷಂ ಸೂರ್ಯ ಆತ್ಮಾ ಜಗತಸ್ತಸ್ಥುಷಶ್ಚ | —ತಚ್ಚಕ್ಷು ರ್ದೇವಹಿತಂ ಪುರಸ್ತಾಚ್ಛುಕ್ರಮುಚ್ಚರತ್ ॥ ಪಶ್ಯೇಮ ಶರದಶ್ಶತಂ, ಜೀವೇಮ ಶರದಶ್ಶತಂ, ನಂದಾಮ ಶರದಶ್ಶತಂ, ಮೋದಾಮ ಶರದಶ್ಶತಂ, ಭವಾಮ ಶರದಶ್ಶತಂ, ಶೃಣವಾಮ ಶರದಶ್ಶತಂ, ಪ್ರಬ್ರವಾಮ ಶರದಶ್ಶತಂ, ಅಜೀತಾಸ್ಯಾಮ ಶರದಶ್ಶತಂ, ಜ್ಯೋಕ್ಚಸೂರ್ಯಂ ದೃಶೇ || ಯ ಉದಗಾನ್ಮಹತೋರ್ಣವಾದ್ವಿಭ್ರಾಜಮಾನಃ ಸರಿರಸ್ಯಮಧ್ಯಾತ್ ಸಮಾವೃಷಭೋ ಲೋಹಿತಾಕ್ಷಃ ಸೂರ್ಯೋ ವಿಪಶ್ಚಿನ್ಮನಸಾ ವುನಾತು || ಸಂಧ್ಯಾಯೈನಮಃ ಇತ್ಯಾದಿ ಅನ್ತಂ ಪೂರ್ವವತ್.

ಶ್ರೀರಂಗಮಂಗಳಮಣಿಂ—ಶಿರಸಾಯದುಶೈಲದೀಪಂ ॥

ಸಾಯಂ ಸಂಧ್ಯಾವಂದನಂ.

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ ಆಚಮ್ಯ—ಪ್ರಾಣಾನಾಯಮ್ಯ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಸಾಯಂಸಂಧ್ಯಾಂ ಉಪಾಸಿಷ್ಯೆ—ಅಪೋಹಿಷ್ಠೇತಿ ಮನ್ತ್ರ. (ಸೂರ್ಯಶ್ಚ ಮಂತ್ರಕ್ಕೆ ಬದಲಾಗಿ)—

ಅಗ್ನಿಶ್ಚ ಮಾಮನ್ಯುಶ್ಚ ಮನ್ಯುಪತಯಶ್ಚ ಮನ್ಯುಕೃತೇಭ್ಯಃ ಪಾಪೇಭ್ಯೋ ರಕ್ಷನ್ತಾಮ್ | ಯದಹ್ನಾ ಪಾಪಮಕಾರ್ಷಂ—ಮನಸಾವಾಚಾ ಹಸ್ತಾಭ್ಯಾಂ | ಪದ್ಭ್ಯಾಂ ಉದರೇಣ ಶಿಶ್ನಾ—ಅಹಸ್ತದವಲುಂಪತು | ಯತ್ಕಿಂಚ ದುರಿತಂಮಯಿ | ಇದಮಹಂಮಾ ಮೃತ್ಯೋನೌ ಸತ್ಯೇ ಜ್ಯೋತಿಷಿ ಜುಹೋಮಿ ಸ್ವಾಹಾ ॥

ಆಚಮ್ಯ—ದಧಿಕ್ರಾವ್ಣೋ ಇತ್ಯಾದಿ ಪೂರ್ವವತ್. ವಿಶದಾ ಉಪಸ್ಥಾನ ಪರ್ಯಂತಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾವಂದನವತ್ ಕುರ್ಯಾತ್.

ಉಪಸ್ಥಾನ ಮನ್ತ್ರಃ—ಇಮಮೂಷು ವರುಣಶ್ರುಧೀಹವಮದ್ಯಾ ಚ ಮೃಡಯ-ತ್ವಾಮವಸ್ಯುರಾಚಕೇ-ತತ್ವಾಯಾಮಿ ಬ್ರಹ್ಮಣಾವಂದಮಾನ ತದಾಶಾಸ್ತೇ ಯಜಮಾನೋಹವಿರ್ಭಿಃ—ಅಹೇಡಮಾನೋ ವರುಣೇ ಬೋಧಿ ಉರುಶಗ್ಂ ಸಮಾನ ಆಯುಃ ಪ್ರಮೋಷೀಃ—ಯಚ್ಚಿ ವಿಶೋಯಥಾ ಪ್ರದೇವವರುಣವ್ರತಮ್—ಮಿನೀಮಸಿದ್ಯವಿದ್ಯವಿ ಯತ್ಕಿಂಚೇದಂ ವರುಣ ದೈವ್ಯೇ ಜನೇಭಿದ್ರೋಹಂ ಮನುಷ್ಯಾಶ್ಚರಾಮಸಿ | ಅಚಿತ್ತೀಯತ್ತವ ಧರ್ಮಾಯುಯೋಪಿಮ ಮಾನಸ್ತಸ್ಮಾದೇನಸೋದೇವರೀರಿಷಃ | ಕಿತವಾಸೋ ಯದ್ರಿರಿಪುಃ ನದೀವಿ ಯದಘಾಸತ್ಯಮುತಯನ್ನವಿದ್ಮ | ಸರ್ವಾತಾವಿಷ್ಯಶಿಥಿರೇವದೇವಾಥಾತೇ ಸ್ಯಾಮ ವರುಣಪ್ರಿಯಾಸಃ ॥

ಇತಿ ಉಪಸ್ಥಾಯ ಪ್ರತೀಚ್ಯೈದಿಶೇ ನಮಃ ಉದೀಚ್ಯೈದಿಶೇ ನಮಃ ಊರ್ಧ್ವಾಯೈ—ದಕ್ಷಿಣಾಯೈ ಇತಿಭೇದಂವಿನಾ ಅನ್ಯತ್ಸರ್ವಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾವಂದನವತ್ ಕುರ್ಯಾತ್.

ಸಾಯಂ ಸಂಧ್ಯಾವಂದನಂ ಸಂಪೂರ್ಣಂ.

ಯಜುರುಪಾಕರ್ಮ ೦–೫ಸ.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೫೦.

ಭಗವದಾರಾಧನ ೦–೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ"
ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1-25.

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HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

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